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EDITED BY REV. J. A. M'CLYMONT, D.D.

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CHAIRMAN OF THE CHURCH OF SCOTLAND YOUNG MEN'S GUILD COMMITTEE

WITH A FOREWORD BY

The Right Rev. A. WALLACE WILLIAMSON

D.D.

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TO THE MEMBERS

OF THE

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# EDITORIAL NOTE

THE CHRISTIAN LIFE AND WORK COMMITTEE have great pleasure in issuing this appreciation of the character and influence of their first Convener, the late Professor Charteris.

The little volume is specially intended for those who do not possess the larger and more adequate biography, already published, from the pen of the Hon. and Rev. Dr. Arthur Gordon.

It is hoped that thousands of Guild Members will give a warm welcome to this fresh tribute to the memory of him without whose creative and inspiring genius neither the Young Men's Guild nor the Woman's Guild might ever have come into existence.

J. A. M'C.

*March* 1914.

# FOREWORD

THE author of this interesting and appreciative sketch of the life and work of Dr. Charteris has asked me to write a few words by way of preface. I gladly respond to the invitation. It is right that the younger generation should know how great a place the subject of this Memoir filled in the recent history of the Church of Scotland. His personality and record cannot but be highly stimulating. There is no exaggeration in saying that to no man in recent times does the Church in Scotland owe more for the elevation of her ideals of Christian service and the development of her practical equipment. Of deep religious conviction, with fine literary and scholarly instincts, yet withal

intensely clear-eyed as to the needs of the time, Dr. Charteris gave himself wholeheartedly to all the great causes of the Church and left behind him an unique record of practical achievement. The Church will be grateful to the author for his fine presentation of the character and work of one who did so much to widen her spheres and opportunities of service ; who, as pastor, preacher, and teacher, made so deep an impression on his generation, and whose vision of a reunited Scottish Church, equipped for Christ's work and Scotland's highest good, remains to inspire us, with unabated zeal, to strive for its full realisation.

A. WALLACE WILLIAMSON.

# PREFACE

In responding to Mrs. Charteris' request to write this short Memoir of her husband, I have kept in view the requirements of its possible readers, and have sought to record in simple language the life and work of my revered teacher and friend. There is nothing here for the student of the history of the Church or of the Nation: there is only the attempt to perpetuate the memory of a great and good man, and to prolong his influence among those who benefit by the agencies he created.

No one can be more conscious of the defects of this book than am I. I can only plead in extenuation of its shortcomings that it had to be written, often after a very

full day's work had been completed, in the limited leisure the charge of a great parish allows. I trust that despite its defects it will not altogether fail to interest its readers, and to encourage them to undertake their life-work in a fuller faith in God.

I have to acknowledge much help in the preparation of this book. I mention specially my indebtedness to Mrs. Charteris and to the Rev. the Hon. Arthur Gordon for allowing me to read Dr. Charteris' papers, letters, and notes ; to my niece, Miss Edith S. Robertson, Dunfermline, and to my friend Mr. John W. Douglas, Glasgow, for much valuable help in revising my MS. ; to the Rev. Dr. M'Clymont for revising the proofs and for generous advice and help ; and to many friends of Dr. Charteris whose contributions have made up so substantial a part of the volume. I acknowledge, too, the kindness of Dr. Turnbull Smith in allowing me to reproduce the photograph of Kingswood he so kindly supplied.

I also express my warm gratitude to the Right Rev. Dr. Wallace Williamson for his Foreword.

KENNETH D. M'LAREN.

CADZOW MANSE,
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# CONTENTS


| CHAP. | | PAGE |
|---|---|---|
| 1. | Early Influences | 1 |
| 2. | Preacher—Professor—Author | 5 |
| 3. | Home Life and Recreations | 26 |
| 4. | A Friend of Women and Children | 34 |
| 5. | Leader of Men | 46 |
| 6. | The Story of the Guilds | 73 |
| 7. | An Inspiring Force in Foreign Missions | 103 |
| 8. | Letters | 115 |
| 9. | Personal Qualities | 128 |

# ILLUSTRATIONS


| | FACING PAGE |
|---|---|
| The Very Rev. Professor Charteris . | *Frontispiece* |
| Wamphray Church . . . . . | 30 |
| The Very Rev. Professor Charteris in his Study at Cameron House . . . | 76 |
| Kingswood, Peebles . . . . . | 130 |

# CHAPTER I

## EARLY INFLUENCES

ARCHIBALD HAMILTON CHARTERIS was born on December 13, 1835, in Wamphray, Upper Annandale. He was not one of fortune's favoured children as far as rank and riches were concerned; but he had a more valuable inheritance. The little cottage where he was born — the parish school-house of those days — still stands fronting the public road, with garden sloping down behind to burn and glen. Here lived the father of the subject of this sketch, the village schoolmaster, esteemed by more than one University professor and honoured in neighbouring parishes as a brilliant teacher.

JOHN CHARTERIS, the schoolmaster, was truly a man of remarkable powers of mind and varied accomplishments. But though tempted by numerous offers of more lucrative

appointments, he chose to remain in the school of his native parish, where for years he received but £25 annually, with house and garden, there to busy himself with the mastery of every branch of learning that might prove useful to him in his work. He devoted himself with self-sacrificing love to the preparation of his scholars for their various careers in life, with what degree of success may be gathered from the fact that three future Moderators of the Church of Scotland were together in his classes, and that in course of time he sent out from his limited numbers, ten ministers, eleven teachers, and nineteen doctors. Dr. Charteris in after years attributed his father's success as a teacher to three sources—his knowledge, his sympathy, and his abundant humour.

Mrs Charteris was the eldest daughter of Mr. Archibald Hamilton, farmer, of Broomhills She was a good type of Scottish womanhood, pious, practical, and patriotic; a ready sympathiser, to whom her son was passionately devoted; a wise counsellor, whose advice he constantly sought. His letters to her, some of which are given in Chapter VIII., show the wonderful bond of love and understanding which existed between them.

YOUNG CHARTERIS was a sensitive, rather highly-strung lad, to whom the free open life of the country was an invaluable tonic. It was a land of brown heath and shaggy wood, of mountain and flood, whose cottars had many a romantic tale to tell of border feuds and border reiving. Just as in Titian's pictures there is always a background of mountains reminiscent of his boyhood's home, so in after years the countryside where Dr. Charteris had passed his early life seems to have given colour to all his thoughts and shape to all his policy.

From his father's life, dedicated to the cause of true education, he received a vision of what education ought to be—the founding of character as well as the furthering of scholarship ; by his mother's sympathy and love he was inspired to give woman her rightful place in the Church, to care for orphans and for the children of parents serving the Church in other lands ; to the village Debating Society and Evening School the germ idea of the Guilds owed its origin ; while the peaceful unity of the Church of the parish stood for him as the ideal for the country, making him a lifelong worker for the Union of the Churches.

But home and village, lofty hill and

quietly flowing river, do not entirely shape the character of any man. Heredity and environment may account for much but not for all. When a man goes straight to God, finds God for himself, and as a person knows that God is his and he is God's, then his faith is sure. He has won it by conquest of objections, reached it through overthrow of doubt, proved it in trial and found it strong. To such a man Christ is a living bright reality. To him the Saviour's character is revealed ; he has meditated on the Saviour's life and, by conviction, has chosen Him as his Lord, the Ideal Man after Whom he aspires.

The example of his father and the piety of his godly mother had early planted in Dr. Charteris' heart the root of pure religion. The Gospel message of pardon, grace, and love was the determining factor in moulding his whole life, and he grew up from earliest days loving and trusting his Saviour, with the one great ambition of his life that he might humbly serve the Lord Who had brought into his life those high ideals in the furtherance of which he was to spend his days.

It was early seen that here was a life that would count.

## CHAPTER II

### PREACHER—PROFESSOR—AUTHOR

#### PREACHER

WHEN Dr. Charteris entered the University at the age of thirteen, the Church was still suffering from the "DISRUPTION" which had rent the Scottish Church in sunder but five years previously. Opinions are still sharply divided over that event, and it is felt that though there is much to be said for both sides, the blame attaching to the leaders and advisers alike of those who went out and of those who remained in is not yet finally apportioned. Whilst the Secession afforded a noble example of the sacrifices men will make for principles, it at the same time inflicted a disastrous loss on Christ's Church in Scotland. The resulting bitterness Dr. Charteris felt with poignant force, realising keenly the anomaly of men sharing in the whole round of their common life,

save only in the sphere of its highest and spiritual interests. The National Church had lost many of its foremost leaders and most popular preachers, though, by the time Dr. Charteris had completed his studies at the University, the faithful men who had remained loyal had made good the loss in a wonderful way, and by quiet and earnest labour had again commended the Church to the faith and affection of the people of Scotland. The view, however, which the most bitter of the Church's opponents held is shown by an article in the *Disestablishment Banner* half a century after the Disruption. A writer in it says :

> When Dr. Charteris entered the ministry he found the Establishment with the blight of 1843 upon her. Parched and shrivelled she was almost without life and symbolised a formalism of the dullest sort. Its members were indifferent and apathetic. Ministers moved about among them like men conscious of having chosen rather the comforts of their benefices than to suffer affliction with the people of God. Preaching and teaching after the manner that nourished the spiritual life of the people were scarcely known. Instead of finding sermons in stones Scotland's poor people, as Dr. Guthrie once said, got only stones in sermons.

This is a ridiculous travesty that had

little or no reality in the life of the "Establishment," but it serves to illustrate the grievous misunderstanding with which the National Church was regarded, and the trials to which the Christian charity of her ministers was put.

In the three parishes in which he ministered —one year in St. Quivox, five years in New Abbey, and five in the Park Church, Glasgow— Dr. Charteris laboured with true EVANGELICAL ZEAL for new spiritual life in the Church and in the land. He gathered about him men of like mind with himself who prayed for a true revival of religion and worked with him to that end. Soon he became known as a preacher of uncommon freshness and power, and his call at the age of twenty-seven to the Park Church, to succeed Dr. Caird, the greatest pulpit orator of his day, put him at once in the very forefront of Scottish preachers. The Church was recovering its strength when he came to Glasgow, and he threw himself with ardour into its service in the great city of the West, impelled by the conviction that the Church was to be regarded, not as a mere parochial institution or regulated organisation, but as a living national structure worthy of any man's best thought and energy.

Although to many of his congregation he seemed but a boy, yet he exercised a POTENT INFLUENCE over them by his eloquence, simplicity, and directness. As a lad he had "sat under" an admirable parish minister, whose sermons, however, were formal, far-away discourses never touching life's problems and perplexities, and giving little help in temptation or guidance in daily affairs. Dr. Charteris determined that his sermons would not be open to such a charge. The present writer only heard him in his later years, but at that time he was one of the noblest among preachers,—soothing to one's spirit, yet rousing to service; striking home to the guilty conscience, yet comforting the weary heart; coming close to the things of daily duty, yet opening a vision of truth and godliness that lifted his hearers out of the present with all its narrowness, weariness, and disappointment. His sermons dealt with doctrinal truth yet led to very practical issues, and, expressed in language abounding in unforgettable phrases, lit up with happy illustrations, enunciated in a clear and silvery voice, they could not fail to be a source of pleasure and profit to the worshippers. Preaching with Dr. Charteris was not for effect but to produce results.

"His pulpit services," says the Rev. Professor Cowan of Aberdeen, who began his ministerial life as assistant to Dr. Charteris in the Park, "were signally helpful to me both professionally and as an aid to my own spiritual life. His prayers in the Sanctuary showed just as much preparation as made them orderly and comprehensive without 'vain repetitions,' yet one felt that they were also, as regards details, the fresh outcome of a truly devotional spirit in personal and habitual communion with God. His sermons, delivered only in part from notes, were the fruit not so much of elaborate special preparation, as of that general preparation which consists in the subject having been thought out, while much of the phraseology was left to the inspiration of the moment. Yet every now and then a specially felicitous expression or terse apothegm revealed to the intelligent hearer that there had been some very definite and careful preparation. What one felt above all in hearing Dr. Charteris was his sympathy with us worshippers and his anxiety to do us good, to quicken our consciences, fortify our wills, and inspire us to faith and service."

The Rev. Robert Stevenson, B.D., Gar-

gunnock, has kindly supplied this reminiscence of Dr. Charteris as a preacher :

There are different kinds of preachers, who may be classified by the effect they produce. There is the "great" preacher, judged by the persistence of his fame in later generations. There is the "popular" preacher, recognised by the crowds who go to hear him when alive. But also there is the preacher of whom you confess to your friend in the twilight that he is the man you would at any time go farthest to hear. You can start a friendship on the basis of this latter man ; and when you speak about him to another you feel that you are exchanging confidences. Such a preacher was Professor Charteris, and I have often been surprised at the diverse types of men who have confessed to the hold he had over them, and have confided that they would take more trouble to hear the Professor than any other preacher in the Church. The wonderful gift of phrase, which was perhaps the most immediately noticeable of all Dr. Charteris' qualifications as a speaker, was applied to spiritual truth in his preaching ; and as a result most luminous sentences and sayings were kindled throughout the sermon. How vividly one recalls some of those, heard long ago : "Conversion is like death ; it may not be 'sudden,' but is always instantaneous." "You will say, perhaps, that what I am preaching is perfection. What if it were? Is it right that we should be so afraid of the word

perfection, *and so little afraid of the fact of imperfection?*"

Such straws on the surface of old memories may be slight, but they witness to a current neither slender nor sluggish. One knows of men who date their lives from one or other of Dr. Charteris' sermons; and one realises how to the preacher himself this must have been the choicest praise of all.

A man now prominent in public life has written:

I was twenty-one when I first heard Dr. Charteris preach. The beauty of the sermon I have never forgotten. I fell in love with him then and I have loved him ever since. The glow upon his face, the rippling flow of choice language, the marshalling of arguments, the intensity of conviction—these moved me as I realised that here was a man with a message.

One feature of his ministry in the Park, little known then, though very generally adopted now, was his SERVICE FOR THE CHILDREN. His addresses to the children in their special services, like his sermons, were pointed and earnest. Whatever the subject, it was made bright and interesting to the youngest and densest child present. He always had a point, and it was clearly and simply put and easily remembered. His preaching, whether to young or old,

was overflowing with earnestness and force, and was always the outcome of deep conviction. He had a remarkable power of enlisting the sympathy of his hearers, and producing on them a lasting impression. With his wonderful memory—he could repeat thirty lines of Virgil after one reading—he was able to illustrate his addresses on the spur of the moment with the most telling and appropriate incidents from history, biography, and general knowledge, thus bringing home with more force the points he wished to emphasise.

It was in 1864, during his Park Church ministry, that he was appointed one of Queen Victoria's Chaplains for Scotland. Her Majesty frequently asked Dr. Charteris to print and publish the sermons he preached before her. More than once, through her lady-in-waiting, she sent a message to Dr. Charteris telling him how much comfort she had derived from his conversation.

## Professor

When in 1868 the Chair of Biblical Criticism in the University of Edinburgh became vacant, Dr. Charteris was persuaded to be an applicant. Always diffident of his

own powers, he was possessed by the additional fear that his youth might be a serious drawback to such a position. His hesitation, however, was overcome by the persuasions of his most trusted friends in the Church, who urged that his youth, coupled with his proved success as a preacher and pastor, would add to, rather than detract from, his influence for good with his class. It was also urged that his predilection for study, which would have ample scope in the professoriate, was so strong that it would counterbalance any feeling of regret at resigning the pastorate. Deep in his own heart, too, he felt that here might be an opportunity of giving shape to his dreams of Clinical Theology, as indeed the result proved. When, therefore, the offer of the Chair was made to him by the Crown, he accepted it, feeling also that the comparative leisure it afforded would be beneficial to his health.

How keen was the parting from his beloved " Park " may be gathered from notes written by Mrs. Charteris :

> And so we left the " Park," . . . and surely never did Pastor leave a more devoted and loving flock. But I cannot speak of it. He never could. It was very hard to go away

when every house was the house of a friend. And he was such a mixture of boyishness and seriousness in those days that it was not only as their revered minister that his people treated him, but the elder among them as their dear son, the younger as their looked-up-to brother. But he felt, as with sore heart we turned away, all was not lost. Absence and lack of intercourse do not destroy real friendship anywhere; but in Glasgow they do not even cool it. Nay, the friendship has grown yearly into warm love, and flourishes now not only in the children of the congregation, but in the children's children.

Success in his Chair was at first rendered difficult by the circumstances of his appointment. There had been keen competition, and strong advocacy had centred not only in himself but in another candidate as well. On his appointment the "Battle of the Chair" was carried on by pamphlets, poems, and newspaper correspondence, which, though treated by Dr. Charteris with good-natured indifference, prejudiced the students against him, and created a tradition which was handed down through successive generations of students. Later he was referred to by a famous Free Church Professor as "a raw preacher, thrust for party ends into a Professor's Chair," and for a time it became the fashion to speak disparagingly of him

as a Professor. This feeling is expressed by the Rev. Dr. Fleming, London:

My admiration of Dr. Charteris and my sense of his greatness date from a period subsequent to my leaving the Divinity Hall. While I was a student he did not seem to me, in some respects, a great professor; with all his learning and facility of expression, we thought he lacked the mental detachment, the power of taking a dispassionate and purely judicial view of rival critical theories, which would have gained him the full confidence of the Scottish student. Dr. Charteris gave the impression of the very clever pleader for orthodoxy; and though his students usually came down on the side of orthodoxy in the end, they liked to have the case of even the wildest German critic stated with fastidious fairness ere he was demolished . . . as Dr. Flint was in the habit of first stating his case and then demolishing it. The perfect critic must have the cast of mind of the Bench rather than of the Bar; and one never quite got over the feeling that, in criticism, Charteris was retained for the conservative view.

On the other hand, those students who looked on their Professors as GUIDES IN FAITH found in Dr. Charteris a great help. One of them, now a well-known minister in Glasgow, has testified that "Dr. Charteris avoided the modern tendencies to make an Academic Chair a point of vantage from

which to pick holes in the Scriptures and shake the faith of men in the Bible as the Word of God. His lectures undermined the faith of none and showed that the best corrective of many modern views is a minute acquaintance with the Scriptures themselves. Lectures that live in one's memory and heart were those on Kuenen's *Religion of Israel*—a work which by its naturalistic attitude to the facts of the Bible reduced much of the Old Testament history to the level of myths. One student will never forget these lectures. As a boy he had devoured that book, and on the strength of it had abandoned all belief in Christianity. Brought back to belief, he had always feared the work which had led him to unbelief, till in the classroom he heard it analysed and criticised in Dr. Charteris' most eloquent style. After that day he feared it no more."

Though Dr. Charteris was well equipped for his new duties, yet, with that PAINSTAKING THOROUGHNESS which was characteristic of him throughout his life, he spent the summer vacations of his first two years' occupancy of the Chair in Germany perfecting his acquaintance with the German language as well as obtaining a first-hand

knowledge of German thought and teaching. Probably as a result of his studies there he always advised his students to attend a German University, his dictum being, "The student must know German or abide in ignorance." Those students who took his class seriously found not only that he had a thorough grasp of his subject, but that he was able also to impart his knowledge in an interesting and memorable fashion. He was an earnest student, keeping abreast of the latest thought and freshly preparing his lectures for each session. Much of his most illuminative teaching, however, was given when he discarded his manuscript and spoke freely on some point of special interest. He knew and expounded the most advanced theories on his subject, at the same time finding reasons for adhering to accepted positions and proving himself a valiant defender of the faith.

Many of his old students join in the testimony that the work of his class, both in widening and deepening their thoughts and their outlook on life, was the most profitable in the University course. His lectures were both valuable and interesting. They made the meaning of an Epistle clear. While never concealing the difficulties, he yet kept

clearly before his students the greater truths lying behind the difficulties. His relations with his students were cordial. On enrolling in his class one could not but be impressed by the kindly personal interest,—the note of true feeling which lay behind his greeting. At the time the present writer entered his class, many Scottish students, largely influenced by Stanley Smith and Studd of Cambridge boat-race and cricket fame, were carrying on Evangelistic campaigns throughout the country, and their work Dr. Charteris seemed to know and generously approve. The writer's father and mother had both recently died, and the Professor spoke in words that glowed with kindness of his father's Home Mission work in a poverty-stricken parish of Edinburgh, and of his influence among the students, especially in interesting them in the work in which he was engaged.

Dr. Charteris, EAGER THAT HIS STUDENTS SHOULD LEARN, was disappointed with any languor and inattention, but gratified exceedingly when they showed interest and knowledge. Questioning a student (not among the brilliant members of the class) one day on the Manuscripts of the New Testament, and finding an unexpected

acquaintance with the subject, he leaned back in his chair with the remark, "Why, Gentlemen, this is delicious." Praise from him was a stimulus, for though his students only partially understood his greatness, all recognised his high standard and his large outlook. "And yet," writes Dr. Archibald Fleming of St. Columba's, London, "we had some idea of the large conceptions and of the hidden reforming fires that were so remarkably present in this strong and indefatigable man. He realised what his students did not always realise, that a pedant, a bookworm, a mere scholar, was not the ideal caste of a Christian minister; and that the Church was not a mere logically concatenated store and timber institution, but a leaven cast into the mass of the people, and meant to leaven the lump. We heard something of his great schemes whilst we were in the Hall; and when we left it we learned more. He had a way of picking his men for his purposes; and whilst we on the benches imagined we were measuring our Professor, he was all the time very shrewdly measuring us. Looking back now over twenty-five years, I can see how he fitted man after man into the amazingly complex machinery he created; how he got them to

work for him; to realise how large and statesmanlike were his views; with what good for the Church and Scotland his schemes were fraught; what far visions he had; and what a busy master synthetic intellect was his."

He took no narrow view of the duties of his Professorship, conceiving his proper purpose to be, not merely to teach certain text-books or expound certain theories, but to prepare his students for their life-work as ministers of Christ; and the success which many of them have achieved, they gladly trace to his guidance and inspiration. Many who are true ministers of Christ to-day owe to him not merely their professional preparation, but their very life itself; for he led them out of darkness and doubt into a whole-hearted faith in Christ and acceptance of His Salvation.

Lay members of the Church are hardly aware that the Church gives her students NO DIRECT PREPARATION for the work of the Ministry. There is certainly the requirement of submitting three "discourses" to the Professor of Divinity, and more recently students have been required to attend a class of Elocution and lectures on Pastoral Theology. These, however, give little real

help or guidance ; and twenty years ago even the Pastoral Theology Lecturer was unknown. To supply this want Dr. Charteris arranged for eminent ministers to lecture in the afternoon once a week to any students who cared to attend, and in the Blackfriars mission district he trained students in Clinical Theology. Some of those lectures were memorable : as when Dr. George Matheson, the " blind poet-preacher," held all spell-bound whilst he illustrated in a torrent of exquisite exposition the method of expounding the Scriptures ; or when Dr. Cameron Lees gave in fresh and cultured style his ideas on the general work of the Ministry ; or when Dr. Charteris himself expressed his thoughts on preaching. Some sentences of this Lecture may be quoted here :

It is becoming increasingly important that men should be good preachers. The highest position which a man can occupy in this world is that of the minister who has before him an audience to whom he is to speak of the things of their immortality. . . . It is your duty to prepare for that function of your future office : to spare no pains to fit yourselves to be the public teachers of the disciples of Jesus Christ. . . . Whatever preaching may be, or may not be, it must be interesting if it is to be

useful. Remember the Church is not a field to work in, but a force to work with.

He realised that in the future much of the prosperity of the Church would depend on the preaching of her ministers, and therefore often counselled his class on the principles of preaching. One counsel vividly remains in memory. "Before you address an audience, Gentlemen," he said, "you must have a very clear conception in your own minds of what you wish your hearers to carry away." It was the same truth he conveyed in totally different circumstances when he wrote to a correspondent: "You say we have the ball at our feet. Have you considered what goal we are to aim at before we kick?"

Dr. Charteris was desirous that his students should face the problems and realities of life before they were sent forth to minister in a parish where they might not readily find any one to whom they might carry their difficulties, and so he sought to equip them as thoroughly as possible for their life-work on every side. He strove to make the Divinity Hall not a mere corner of the University, but its very crown, and the Divinity students leaders in every religious movement.

After having held his Professorship for

thirty years, Dr. Charteris, in 1898, sought relief from its duties, for which he no longer felt physically able; and at the following graduation he received the degree of LL.D. from the University wherein he had taught so long and faithfully.

## Author

Despite his great activity of mind and his wide and accurate knowledge of both ancient and modern classical literature, Dr. Charteris published very little. This is probably accounted for by his need of rest to recuperate his health, and the scrupulous care he took with all he wrote. His first published work is undoubtedly his greatest, *The Life of Professor Robertson.* It has been for many years out of print, but Dr. Charteris issued an abridgment in the Guild Library under the title of *A Faithful Churchman.* In the *Life,* he gave from the Church of Scotland side a fair and able statement of the "Ten Years' Conflict," and an account of Dr. Robertson's great labours for the evangelisation of Scotland by the erection of new parishes through the Endowment Scheme. He also revealed himself to be a master of the political history of the Church from the Reformation as well

as of the political history of the first half of the nineteenth century. Concerning this book, Dr. Macduff wrote to Dr. Charteris: "You may write to the age of Methuselah, but you will never write a better or an abler book. It ought to occupy in Scotland the place Dean Stanley's *Life of Arnold* does in England."

In 1880 Dr. Charteris published *Canonicity*, a book for students. It is a collection of early testimonies to the Canonical Books of the New Testament, and is a marvel of patient, scholarly investigation.

The "New Testament Scriptures, their Claims, History, and Authority," the Croall Lecture for 1882, now out of print, was commended by impartial critics for its clearness and freshness, and as being scholarly, interesting, and fair-minded.

It was Dr. Charteris who persuaded Mr. James Baird of Cambusdoon to found the Baird Lectureship, but he refused, from motives of modesty, to be the first Baird Lecturer. He, however, accepted the Lectureship for 1887, and published his Lectures in 1905 under the title of *The Church of Christ.* The Lectures are marked always with a deep sense of indebtedness to the past; with breadth and tolerance of

judgment; with a desire to gather the fruit of experience and to insist upon the responsibilities of the Church to-day. In these Lectures his look is forward rather than backward.

In 1878 there was printed privately a very touching little Memoir entitled *Ella*, commemorating Elisabeth Orr Ewing, which Dr. Charteris prepared at her parents' request. Though she was little more than fifteen years of age when she died at Ballikinrain, she had lived so simple and lovable a Christian life that she influenced many of her companions to become sincere followers of Christ. Dr. Charteris, by a free use of "Ella's" letters, gave a beautiful picture of a saintly young life that was not lived in vain.

Of the smaller publications which Dr. Charteris issued the most notable was his charming *Some Types of Student Life*, first delivered as a Lecture to the students of Edinburgh University. He discourses so pleasantly of the Professors, of his student days, and of various typical classes of students as to deepen the regret that he had not committed more thoughts and reminiscences to paper. There is, however, in what he has written, much guidance for the Church in her work in these present days.

## CHAPTER III

### HOME LIFE AND RECREATIONS

WHILE he was writing the *Life* of Professor James Robertson, the founder of the "Endowment Scheme" of the Church of Scotland, Dr. Charteris paid several visits to Aberdeen to collect and verify information, and there became acquainted with Sir Alexander Anderson, Lord Provost of the city. A friendship sprang up with Miss Katie Anderson, which quickly ripened into a closer relationship, and in November 1863 he took his bride home to Glasgow. His note at the time is :

> Home with my dear wife. May God bless us in our home. May it be a place where He dwelleth.

That was a prayer abundantly answered, and for forty-five years Mrs. Charteris was his loving helpmate, sharer of all his joys

and cares, watching over him with a tender solicitude that made possible for him a life so full of fruitful labours. Dr. Taylor Innes once wrote: "Surely no two people ever lived more absolutely in each other and for each other than did Dr. and Mrs. Charteris from the beginning to the very end."

He never could have stood his more than full share of public criticism had it not been for the sympathy, help, and comfort of the HOME LIFE so abundantly given by his devoted wife. Only those who were privileged to share in the life in Dr. Charteris' home can understand the part played by her. Mrs. Charteris, who happily still survives, has a charming personality and an infectious enthusiasm. In conversation she assumes with a delightful naïveté that one is interested in all her schemes, and succeeds thereby in interesting the listener to a remarkable degree. For several years she was editress of the Woman's Guild Supplement to *Life and Work*—a Supplement which owed its existence to her clever brain, her sympathetic heart, and her ready pen. She made it the invaluable organ of the Woman's Guild.

Those who were guests in the home of the Charteris will never forget the welcome and

the hospitality they received. At Bilston Lodge, Loanhead; Cameron House, almost under the shadow of Salisbury Crags in Edinburgh; and in the last days at Kingswood, Peebles, as in their earlier homes, hospitality in its highest sense was ceaselessly and ungrudgingly given to countless people who needed rest of mind or body. Miss Helen R. Anderson, D.C.S., Mrs. Charteris' sister, shared their home for many years, and by her gracious presence and kindliness of heart added to its happiness. Dr. Charteris was A DELIGHTFUL HOST and a genial companion, his conversation possessing a quite indescribable charm. His gentle, silvery voice of delightful cadence lent an added grace to all he said. No one could leave his presence without feeling that he had been in a rare and wonderful atmosphere. "His delightful personality," writes Dr. Gunn of Peebles, "revealed itself in a period of convalescence. He brimmed over with fun and wit, he revelled in reminiscences, he sparkled in conversation. His remarkable and resourceful mind, which found expression in countless activities, was marked by singular wisdom."

Perhaps the secret of the happy home life was family worship. Here was found

the keynote, and it was pitched "far above earth's cloudy regions." To listen to Dr. Charteris' reading of the Scriptures was a delight. His prayers—so simple, direct, and comprehensive—were an inspiration that remains; and truly the prayers of his lips found fitting expression in the words and deeds of his life. An experience described by Rev. D. G. Manuel of Mertoun, who met Dr. Charteris at Bridge of Allan Hydropathic, confirms this impression. "Professor Charteris very frequently took morning prayers, and one scarcely needed to wonder why morning after morning nearly every one of the large company assembled with him in the drawing-room. The intense earnestness of the petitions, the width of range, and the beauty of language in which they were expressed, made one irresistibly follow them and certainly made one feel how helpful and good it was to be there." Dr. Charteris when in health delighted in fun and kindly raillery. No one could tell a story better, and whilst he often recalled anecdotes of others, colleagues or students, he was never wanting in charity and courtesy. He rarely spoke a harsh word and never did an unkind thing. He could take chaff as well as give it. How he enjoyed Jacob

Primmer's sally! Meeting the "Pastor" one day, Dr. Charteris went up to him with outstretched hand, saying, "Let me shake hands with a firebrand." Primmer, like a flash, rejoined, "I learned all I know in your class, Professor."

His CONVERSATION was delightful and stimulating, for he had the knack of weaving literary quotations into the common talk. With his retentive memory, he was ever able to introduce into the subject of conversation allusions from a wide range. He would often with much pungency comment on passing events as illustrative of the working out of remote causes now concealed from view. This feature made him not only an interesing conversationalist but also a wise counsellor and a sympathetic guide for young ministers. Whilst he had a keen sense of the humorous and would laugh heartily with the gayest, yet in his talk there was through all a distinct note of earnestness and self-consecration. His thoughts always turned towards the highest side of things, and those present could not but feel that, above all other aims in that house, the one abiding purpose was to further the interests of the Kingdom of God. Some one has said that Dr. Charteris'

WAMPHRAY CHURCH.

eloquence was like the rippling stream. However defined, it always touched the imagination of his audience, and so it obtained sympathy and support. It was the same in his written appeals. They charmed and secured the interest of the reader, gaining his assent by enlisting the higher motives of the soul.

In his younger days his CHIEF RECREATIONS were riding, swimming, and football, and in later days he tells with zest of bathing in the Orchard Pool at the old home one August day with his brother, Professor Matthew Charteris. An experience, amusing to read, is entered in his pocket-book under the date Saturday, August 9, 1879:

"Fraserburgh.—Played lawn-tennis; enjoyed it immensely. Resolved never to play at anything else." But two days later—"Sciatica, very stiff and sore," and no more mention of tennis.

His favourite recreation, however, was walking, and until disabled by enfeebled health he greatly delighted in such exercise. One day he climbed Ben Macdhui:

After a long pull the summit was gained and the grandest panorama lay around and beneath us. Blue hills, glancing streams, gleaming lakes, far far away the Northern Sea in a golden

haze. Ben Nevis seamed with white in its blue —dim on the horizon what we believed to be Skye; Ben Lomond—who shall tell it all? Around us barren sand; from our side an eagle rose; snow in the ravine; a lake at the foot of this precipice bounding those green hills. I do not hope to see the like again.

Next day he and his companion walked down Glen Tilt to Blair Atholl—"A long, long valley like Moffat-dale: in all about thirty miles." He enjoyed the scenery as he relished the exercise.

Walked from Forgandenny to Ochills with Pagan [of Bothwell] and Milroy of Moneydie. Beautiful view,—richest valley in Scotland beneath our feet, in all its garniture of green fields, darkest of green woods, hills grey and black and blue, as they receded into the distance, river gleaming in the sunlight, and broad firths, even the great sea. Altogether the broadest of landscapes I have ever seen.

Doubtless the beauty of his Annandale home made him appreciate Nature's beauty elsewhere. Regarding New Abbey he wrote:

There is the loveliest of scenery by hill and loch, and the green shores of the Solway in this most beautiful of parishes.

Sweetheart Abbey he found "lovely even in its ruins." He liked to see Nature in her

untouched beauty, and the sight of tourists "doing" earth's hallowed spots in unseemly haste disturbed him greatly.

*9th July* 1863. Staffa, Fingal's Cave.—Who can admire it when among crowds of hurrying tourists rushing in and rushing out? Oh, to be alone for an hour listening to the surges of the Atlantic and then to come home and write the first canto of one's epic!

Iona.—Pretty and pleasant. Oh, to be here alone!

He had read widely in the classics both ancient and modern, and whilst he had a very intimate knowledge of all contemporary German theology, he found relaxation in the poetry and romances of his mother-tongue. He was an ardent admirer of Sir Walter Scott's works, and at one period of his life he used regularly every year to read through the whole of the Waverley Novels. A glance through his library reveals his wide and varied interests, as his conversation and writings bore witness to his fine cultured sense of literary form.

## CHAPTER IV

### A FRIEND OF WOMEN AND CHILDREN

As a devout follower of his Master, Dr. Charteris could not but share His REVERENCE FOR WOMEN and His TENDERNESS FOR CHILDREN; indeed, one of the notable features of his character was the influence he exerted over women and children, and the confidence he inspired in them. Undoubtedly his bright hopefulness made his friendship very pleasant and helpful, and opened up to many visions of a fuller life. Seldom was he discouraged: difficulties were to him calls to activity, and his was invariably a strengthening influence, greatly prized for the stimulus it gave. The combination of firmness and tenderness in his nature—for while he had the brain of a great man, he had the graciousness of a gentle woman—induced many in sorrow and

difficulty to come to him with perfect freedom, for they felt instinctively that their confidence would not be betrayed. He was always within reach when wanted, neither was he too shy nor too lazy to offer his services to any one for whom he cared; and though sometimes he met with a rebuff, the numerous expressions of gratitude showered upon him washed out all bitter recollections.

His gentleness of manner and courtliness of bearing, as well as his innate kindness of heart, endeared him as a COUNSELLOR to all who were privileged to enjoy his friendship. If it is true that in the spiritual world man is measured not by his genius but by his likeness to God, and that he who treads the brilliant road of highest achievement is as a man inferior to him who treads the path of love, then we must give high place to Dr. Charteris, for with all his brilliant abilities he also possessed the gift of loving.

He always seemed to have time and thought for all who came to him, and whether they were rich or poor, their affairs great or small, made no difference to him. The humblest were found coming to him with their story of need or sorrow, while, on the other hand, he has told of the intimate FRIENDSHIP he enjoyed WITH QUEEN VICTORIA.

Every one, he said, who came into contact with her, was fascinated by her wonderful personality. Her considerateness, sympathy, and wide knowledge impressed even casual observers, and her great kindness attracted every one in her service. Her memory about persons and the facts of their lives was simply amazing. She had a personal interest in the Church of Scotland. In his conversations with her Dr. Charteris learnt that she held with all the power of her strong mind a clear and simple creed, and that when she spoke of Church affairs it was as a believer longing for the coming of Christ's Kingdom. In all her sorrows she clung with simple faith to the promises of the living God. "To speak to her was to speak to a bereaved wife, a sorrowing mother who looked with wistful expectant attention for a word of help. There could be no wasted words, no beating round the bush in speaking to her—not because she was the Queen, but because one felt the power of her trained perception, and the quick clearness of her judgment." He received many gifts from Her Majesty—an autograph portrait, an engraving of herself and her children, and many books with autograph inscriptions, including the *Life* of the Prince Consort.

Whilst he was minister of the Park Church, Glasgow—a wealthy congregation composed largely of merchant princes, successful professional men, and people of moneyed leisure—a congregational mission was carried on at Port Dundas, a poor district of Glasgow, and THE MOTHERS' MEETING there was conducted by Mrs. Charteris. She found it "a nice plan to have our treats for the mothers at our own home rather than in the usual method of a tea-drinking in the Mission Room." To those women it was a red-letter day when they came to that house in the West End, and met there not only their minister and his wife, but the mothers of both. On one such occasion Mrs. Charteris had asked her husband to put some coals on the fire, whereupon one of the women exclaimed: "There now, see to that. If it had been us, we would have been told: 'I do my work, you do yours.'" The young minister promptly replied: "Oh, but when you go home you must tell them that plan is quite out of fashion." It is small wonder that when Dr. Charteris and his wife were leaving Glasgow, so that he might take up the duties of the Edinburgh Professorship, the lamentations of the Port Dundas folk were

very real, and several voices were heard saying: "We'll never be at our tea in the West End again."

Dr. Charteris' CORRESPONDENCE reveals how many persons in distress or doubt applied to him for counsel and guidance. "You have helped me," wrote a lady who had passed through deep waters, "and encouraged me so much, not only spiritually but by your kind sympathy with my little everyday troubles. Please pray for me sometimes that I may put self on one side." His letters to the bereaved were almost innumerable, and one must suffice here. In 1900 he wrote to a lady whose husband had been an elder in the Tolbooth:

> How bright he was, how open to new ideas, how hopeful of good results from all doing of good! How he threw back his head and laughed at some quip of Crosbie's or some grave nonsense of M'Lean's! And in after years, when his hair was whitening and his step was slower, he was always the same to me, affectionate, helpful, wise in counsel. His coming to us made the Tolbooth congregation; and he has been its guide for many a year. I have no doubt his influence will live for many a day in that Church.

LOVE AND JOY AND HAPPY INTERCOURSE had marked his early home life at Wamphray

—"what one said the other sealed," was a remark of his sister—and he strove that all who entered his home should share in its sweetness and graciousness. A "wearied Deaconess" who had been on a short visit to Kingswood, the home of his later years in Peebles, wrote to him: "I came back to my work quite fresh, with my memory full of good things." Can any limit be put to the good that may be done, the cheer given, by a Christ-moved and a Christ-filled heart?

Dr. Charteris, living a strenuous life amongst the innumerable activities he had entered upon, possessed the TRUE STATESMAN'S OUTLOOK towards the future. "Beautiful as hope," was the presage of a loyal lady in the French Court over the child that became Louis XV. But the presage was never fulfilled, the hope was grievously disappointed; and many another life hopefully begun has ended disastrously through lack of proper training and guidance. Dr. Charteris fully realised that a young life wisely controlled develops the beautiful hope into the grandeur of achievement: he recognised that the future of the Church lay in the hands of the children, that they must therefore be won for Christ and His cause.

Even before the statesman's policy, however, came the prompting of his loving heart: CHILD LIFE APPEALED very strongly to him in countless ways. He realised the influence which many of the unobserved facts of life exercise over children. Trivial happenings, which mean so little to an adult, may be full of significance to the child, and Dr. Charteris was quick to recognise the infinite importance of moulding the child's mind. When minister of the Park he paid special attention to the children of the Congregation, holding a service for them every Sunday between the hours of the Church services. The personal attachment to him of many of those young people who have now come to prominence testifies to the value of the work he did for them. Many of them became by work and gifts the most loyal supporters of his schemes—"the children of my Children's Church," he said, shortly before his death, "many of them now grey-haired seniors, are the first I ask for help, and the first to respond."

He had that CHARM OF PERSONALITY that ever attracts and holds young people, a sympathetic force that drew them to him and made them feel that they and their little schemes were as dear to him as anything

in his great activity. During his Glasgow ministry a little girl brought to his house the contribution which with great pains she had amassed for some mission he had wished the children to help. On being told by the servant that she feared the minister was too busy to be disturbed, she turned to her governess and said: "Oh, don't you think that I might say that my business is very urgent?" She loved her minister and had confidence in him.

He liked to have young people about him, and to them all he was a kind of honorary uncle. He could converse with the youngest without condescension, and with the girls and boys he was a boy once more. "Always when well he was full of such playful disposition that he greatly endeared himself to my children," was a grateful father's comment. "You know how the children are always his friends," writes a lady who was in his Sunday School. "He was much in my father's house, and so kind to us was he that we considered that in some way he belonged to us. I am sure many other children who have known him would say the same."

The thought of what the Church owed to her missionaries who had gone to far-off lands to tell other nations of the love of God

was ever present with him; and whatever he could do to lighten their burdens and cheer their lives he willingly undertook. As he considered the lot of the MISSIONARIES' CHILDREN sent home to be educated or to escape the climate of torrid zones, he devised a means by which he might relieve the anxieties of the parents, and at the same time do a good work for the children. He and Mrs. Charteris founded the "Home-House," the nature of which may be gathered from a note by Dr. Gunn:

The Home-House, nestling under Arthur's Seat close to Duddingston Loch, was established by Dr. and Mrs. Charteris as a residence for the children of missionaries working in the Foreign Field. Under the loving motherhood of the Misses Paterson, little ones from three to fourteen years enjoy home-love, home-training, and a happy childhood, while their parents are relieved in mind and freed from all anxiety on their behalf. The Home-House was never absent from the minds or hearts of the Kingswood circle. They knew every child individually. The children looked upon them almost as parents.

The CHILDREN OF THE HOME-HOUSE always wrote to Dr. Charteris on his birthday (an attention he dearly loved), and he often responded to their letters in rhyme. These

rhymes referred to each child by name, and generally touched on the contents of each letter in a more or less humorous way, and the whole composition sparkled with fun and good humour. His last birthday was gladdened by the receipt of the usual Birthday Letter, and in his reply to it, after having playfully referred in rhyme to each of the children's letters, he continued :

And so, dear bairns, adieu for this time,
If I'm younger next year I shall make better rhyme.
This year I'm so weak and my spirits so low,
My Pegasus really don't know how to go !
The youngest among you who school has begun
Knows poetry is the thing that you scan ;
But to scan just means " to measure your feet,"
And so here you have a reason quite neat,
Since I can't lift my feet—for my legs they won't go—
My poetry is possibly halting and slow.

There were some people who believed that Dr. Charteris had no sympathy with children, but to have seen him at the Home-House must certainly have dispelled that idea. He loved and romped with the children there, and his visits were always an eagerly awaited joy.

Miss Paterson has kindly supplied some reminiscences of his visits there :

To the Home-House Dr. Charteris was specially dear. As I write I recall his visits. How he loved the children who were gathered under its roof! I see him in the garden taking part in the game "Oranges and Lemons," and again sitting with a little one on his knee watching the others at play and gently correcting any ungentleness or want of thought for others. I can hear him recite pieces of poetry to them, and oh! how they loved his stories. Again I see him in the sick-room. What a comfort he was to us there. I can never forget how on one occasion he came to us there when one of our little girlies seemed to be beyond all hope of recovery, and as we stood around her bed how he prayed to God to spare that young life; and as he prayed for the father and mother so far away, the little one, usually so full of life and mirth, but now motionless and oblivious to all that was going on, stirred, and we noticed a tear stealing down the grey pinched cheek, and so, as in answer to that earnest prayer, our little one was restored to us.

The Rev. Dr. Graham refers thus to the Home-House:

A beautiful memorial of the personal, helpful, affectionate touch of Dr. Charteris and his beloved wife and sister-in-law with the missionaries exists in the Home-House for missionaries' children. It is also a monument of their private generosity, which was always greater than that they expected from other

people. The maintenance and development of this institution seem to me to be one of the most appropriate ways of carrying on the missionary ideals of our beloved Chief.

Surely Dr. Charteris, surrounded by his good works, fully realised during his lifetime the truth of the Chinese proverb: "The pleasure of doing good is the only one that does not wear out."

And those that paint them truest praise them most.

## CHAPTER V

### LEADER OF MEN

A STRONG man himself, morally, intellectually, and spiritually, Dr. Charteris appealed to strong men, and in nothing was he more remarkable than in the friendships he made throughout life. His influence was felt by all classes, cultured and ignorant, powerful and lowly, nor was it bounded even by the limits of creed. This was due, in large measure, to his intense, never-failing sympathy, to his magnanimous personality, almost irresistible in the strength of its attraction ; and to the absolute clearness of aim which dominated his life and work. From youth to advanced old age he held before him a clear-cut, well-defined ideal, in the pursuit of which he never faltered.

The genius which constitutes LEADERSHIP is an inspiring force, bringing with it light

and hope, inducing others to undertake service, and thus multiplying power. No man can do a great work single-handed. He must work with and through others, and he who succeeds in enlisting others, working in a common cause and for a common end, is the great leader. It is said that Napoleon, in his best days, before an important battle, summoned his officers one by one into his tent, grasped their hands, looked straight into their eyes, without a word, and they went forth Napoleons all, ready to die for him if need be. There was about Dr. Charteris something of this magnetic power which made his associates gladly identify themselves with his fortunes, until his aspirations wrote themselves on their hearts and his triumphs became theirs.

He possessed to a very marked degree the power of INSPIRING IN HIS FELLOW-WORKERS a feeling of utmost confidence. In his relations with them there was no hint of superior wisdom, but always a happy interchange of ideas. His may have been the responsibility of the launching of a new scheme, but to them was given the opportunity of contributing to the making of it. Never could it be said of him what he had to write of another: "He lacks the first

principle of corporate action—to tell his allies what he proposes to do." Mr. George M'Alpine, who as Secretary of the Christian Life and Work Committee was brought into almost daily connection with Dr. Charteris and was treated as a trusted friend, writes:

He was invariably kind in his dealings with those about him, and showed a ready and generous appreciation of any work committed to others. Of all the many efforts for the good of others which I saw him launch, not one has failed, but should anything seem to go wrong in the working out of details, he would unhesitatingly step into the breach and help to put things right, at the same time bestowing courage and begetting confidence for a fresh start. For he was in the fullest sense of the term a leader to those who served under him, exciting their admiration by his fertile resource of mind and his untiring energies, and inspiring them by his wonderful vision of what was needed to increase the spiritual activity and fruitfulness of the Church they all loved and served.

An abiding recollection is Dr. Charteris' SKILL IN PRESIDING at the meetings of Committee and his power as a debater there. In the early "nineties" many plans were considered that gave rise to much varied discussion, and often to difference of opinion. I can see him yet, listening patiently and courteously to all the arguments adduced and receiving the different motions made. Finally, in a speech of perhaps

fifteen minutes' length, he would ably sum up the discussion, giving full and often generous weight to all the opinions expressed, and close by eloquently stating his own views of the way in which the matter under review should be dealt with. I never knew him fail to carry his motion at such times, and this was due, I think, not merely to his being Convener and an able debater, but to his having carefully considered the whole details of the subject beforehand and having planned how it could be carried out. Unlike most people, he saw something of the end from the beginning of the projects he conceived.

Dr. Charteris was brought early into CONTACT WITH GREAT MEN and great movements, and was able to look at affairs in a large-minded way. A few instances of the success of his leadership may here be traced with some fulness. Shortly after he entered the Presbytery of Glasgow, he found the "SABBATH WAR" being fiercely waged. Dr. Norman Macleod, of the Barony, greatest and most lovable of Scottish Churchmen, had delivered a speech in which he had made a wide distinction between the Jewish Sabbath and the Christian Sunday, and had issued the speech in pamphlet form, warmly vindicating Christian freedom from the obligation of the Jewish Sabbath.

Although these views are accepted as truisms by Christian people to-day, they were then considered as undermining the foundations of the Church, and Dr. Macleod was regarded as a heretic. Dr. Charteris could not suffer in silence "the foremost man among us to be accused of assailing religion," and chivalrously throwing himself into the combat, he spoke in the Presbytery, "distinguishing between Pharisaic glosses which our Lord condemned and the Fourth Commandment which He never traversed and which ought to be treated as a beneficent law made for man and of perpetual obligation." When the "Seniors" in the Presbytery were moving for a libel, "it was left to me," continues Dr. Charteris, "to lead the younger men against that mad idea," and he adds that the horror of the libel threw Dr. Macleod, "that devoted son of the Church," into a great tremor. "One who loved his Church less might have borne it. It nearly killed Dr. Macleod." The extreme party was ultimately defeated, and Dr. Macleod, in his own words, "was admonished but not asked to be penitent."

This was Dr. Charteris' first intellectual combat in the courts of the Church, and so manfully, resolutely, and resourcefully did

he conduct his case that henceforth he was looked upon as a foremost champion of truth, righteousness, and Christian liberty.

When he removed to Edinburgh to take up the duties of his Professorship, one great scheme outside his University duties laid hold on his imagination. The old parish of THE TOLBOOTH had been suppressed some years previously by the Annuity Tax Act, and as he saw that district with its frowsy inhabitants, its narrow, dim, and dirty closes, and all its terrible conditions — tolerated only because people cannot be induced to think over and to realise the meanness and squalor, cannot be roused to recognise each his own responsibility in the matter—his heart was stirred within him, and as champion of the endowed territorial system he set to work at once to remove this blot on the fair scutcheon of the city and the Church. In an impassioned speech he laid before his University class the state of the Tolbooth district, with the result that an earnest band of young men accompanied him to the next meeting of Presbytery and offered to undertake the whole work of the district. It was a great undertaking, made in strong faith that God, who had put into their hearts the will to do the work, would help them to

accomplish it; and very graciously did He reward their faith.

Amongst those who joined Dr. Charteris in this were Dr. George Wilson, now of St. Michael's, Edinburgh, who became minister of the Church when it was constituted a Parish; Professor Nicol, now of Aberdeen University; Dr. W. S. Bruce, now of Banff; Dr. Leask, now of Broughty Ferry; and later by the Rev. the Hon. Arthur Gordon, D.D. (Dr. Charteris' biographer), and others who, as students, received there a training that has fitted them to occupy honourable positions in the Church. In addition to the students, who were, of course, a changing body, there was a large permanent staff, ladies and gentlemen, who, attracted by the chivalry of the undertaking, had offered their help. Thus succeeding generations of students found warm and experienced friends to welcome them when they brought their fresh young energy to the help of the Tolbooth. The Church—better known as the Assembly Hall—was the centre of the work, and the congregation, which had been decimated by the suppression of the parish, speedily grew both in numbers and hopefulness, and in a very short space of time became a hive of industry. The district was

erected into a Parish *Quoad Sacra*, and a settled ministry secured for all time.

From beginning to end the work was LIKE A FAIRY TALE, and though it is impossible to give any idea of the joyful enthusiasm with which it was undertaken and carried on, one or two instances of its character may be noted. To supply the very pressing needs of the large Mothers' Meeting, cast-off garments were collected from West End houses, the Rev. Dr. Phin, Convener of the Home Mission Committee, and his wife being responsible for the organising of this work. Many a poor waif was thus clothed, and brought to church and prayer meeting. The students delighted to see Dr. Phin, the dignified Church leader, unbend and take by the hand a little girl, rescued from her rags and reclothed by Mrs. Phin, and send her home with one of his winning smiles and some kindly words of cheer. The great leader of Home Missions found inspiration for several Assembly speeches in the work of that old-clothes store, so carefully managed by his devoted wife.

Money was needed for the work, and though no public appeals were ever made, PRAYER brought forth the wished-for answers :

"I shall never forget Dr. Charteris' earnest petitions at the Workers' Meetings," says Rev. Dr. Bruce. "He so clearly expected an answer to his prayer that we would go away with the assurance that the money would come for the boots that the children so much needed. Prayer solved many a difficulty; and some of the ways in which an answer came were full of a strange surprise. Deep in Dr. Charteris' soul, hidden from observation, there was much of the spiritual surety which inspires the confidence of the true Christian and makes the joy of the saints. At next meeting of the workers his eyes would sparkle and an instant smile irradiate his features as he gratefully told of the answers to prayers within the month. He might come to the meeting wearied with many labours, but all the lassitude left his face when he launched into this fine experience of answer to prayer. If further needs were reported, there was no hesitation. The poor folks were promised help, and told it was sure to come 'through the usual channel.' Well did they know what that meant, and they were asked to join their prayers with ours for the supply.

"Not infrequently Dr. Charteris would read to us a few verses from the second chapter of the Acts of the Apostles. That chapter was rewritten in the Tolbooth. 'And all that believed were together, and had all things common. . . . And the Lord added to the Church those that were being saved.'"

In what is now called Social Work in

the parish, Dr. Charteris showed the deepest sympathy and interest, and lent generous aid. One instance of it is described by Sheriff Sym:

Touched by the desire to give the rough lads in the Lawnmarket some happy and cheerful place in which to spend their evenings, he instituted a social Club, called the "Holly Tree," in a "land" in that street. He got together a band of young men of higher social standing, who sought to aid its management by helping in games, giving readings, and providing music, thus making it a place of innocent and happy recreation. He showed then, as he showed down to the end of his life, that fertility of invention in good work which has done so much for religion as well as so much to popularise the Church of Scotland.

The "Holly Tree" had five rooms, one of which had been Robert Burns' bedroom. Begun in December 1876, it was found after a year's experiment to be very successful. When instituted, it was quite a new idea, but, as the first year's Report says, it showed "that a public-house without drink may be made popular"; while the second year's Report states that "several unhappy slaves of drink have been benefited, and many others owe to it the possibility of keeping sober in the Lawnmarket." There was a

daily average of from 350 to 400 individuals entering the house, upwards of 60 being engaged in games every evening; and the increase in the numbers taking advantage of the cheap, good food provided was steady though slow.

To the end of his life Dr. Charteris took a warm interest in the Tolbooth: the last time he was in church was at the Communion service there; and after the service many of his old Lawnmarket friends clustered round him, greatly cheering him by the warm-heartedness of their remembrance. He contracted a chill that day, and was only out once or twice after that.

After the Tolbooth was endowed and fully equipped he turned his attention to another needy district in Edinburgh, situated in the parishes of Tron, Old Kirk, and Lady Yester's. BLACKFRIARS lay almost under the shadow of the University, and just as in the Acts of the Apostles the lame man was found at the gates of the Temple, so at the very gates of the temple of learning the ignorant and fallen were clustered in great numbers. With the two-fold purpose of benefiting them and of training the students in pastoral work, Dr. Charteris rented a hall in Blackfriars

Street and persuaded the University Mis sionary Society to adopt the district as a sphere of Home Mission work. Lady visitors were appointed to call at the houses and work among the women in the afternoon, whilst the students were to do similar work among the men in the evening.

The work was thoroughly organised. Fortnightly meetings of the workers were held, at which Dr. Charteris presided and dealt with typical cases. He was in a very real sense the friend of all who attended the Mission Meeting, and, realising this, the people told him their difficulties and their troubles. In the summer he took the women and children to his house for a garden-party, and with them was as genial and jovial as any schoolboy among his comrades. If it was well for the people of the district to be thus ministered to, it was also a signal blessing for those who ministered to have this work to do. While Professor Flint sought to make men firm in their faith, Professor Charteris sought to rouse them lest they should settle down in it. While Flint exhorted them to study the theories and doctrines of the Gospel, Charteris set them to practise its precepts. At the time of Professor Henry Drummond's meet-

ings with the students, every earnest man he influenced was sent by Dr. Charteris to the Superintendent of the Blackfriars Mission to be allotted some work. He held the principle that a man is never "thirled" to Christ and His Church until he has found some work to do for Christ in His Church. For years he was so successful a recruiting sergeant for the Mission, that the Superintendent had difficulty in finding suitable work for all the students who were eager to undertake it. Besides the ordinary agencies there was an admirable institution called the SUNDAY HOME. Some eighty or a hundred children of the district were gathered from the poorest homes and entertained in the hall from 2 o'clock in the afternoon till 5.30 or 6. Food was provided and innocent games indulged in. A letter is still extant pleading that the smallest children should be allowed dolls as "more instructive toys do not interest them." It was the intention of the Home that these poor waifs should have the influence of a Christian home for at least one afternoon in the week, and many earnest ladies, students, and others entered whole-heartedly into this truly Christian Social enterprise.

The work in the Blackfriars Mission yields many illustrations of Dr. Charteris'

FACULTY FOR PROCURING MONEY for his schemes. On one occasion the students had interested themselves in some large scheme but were depressed at the thought of having to raise the money required. The feeling of depression quickly vanished, however, when Dr. Charteris announced that he had received two subscriptions of £100 each from friends, and their promise of more to follow when it was needed. On another occasion, the students were anxious to give a royal feast to the adherents of the Mission, and estimated that they would require £20 to defray the cost. From Dr. Charteris they received the names of twenty of his friends, with instructions to write asking each if he would contribute £1 towards the expenses. From each of the twenty a response came, many regretting that their gift was restricted to £1, others enclosing £2, £4, and even £5. He possessed what seemed to his fellow-workers an almost magic power of interesting wealthy people in his schemes, and his requests for help seldom failed.

One of the FEATURES OF EDINBURGH LIFE a few years ago was the great crowds of men who assembled in the Meadows on Sunday evenings to listen to agnostic lecturers.

The students, impressed with a desire to bring positive Christian truth to bear on these men's lives, rented an adjoining hall, to which they invited the men to "come and hear the other side." The hall was crowded every Sunday night, 700 being the usual attendance. Eminent men were secured to address these meetings on some aspects of Christian Evidences. Dr. Charteris, who willingly gave his services, chose as his subject on one occasion "The Bible." It was the order of the meeting that the lecturer be given a fair hearing and that free discussion be afterwards permitted. Directly Dr. Charteris had finished his lecture, the heckling began; but the Professor, meeting every man with a smile and a ready rejoinder levelled to their understanding, smote his hecklers hip and thigh, and drove them forth in helpless rout. His arguments were not such as find a place in text-books, but they were well adapted to the shallow superficial scepticism with which his position was assailed. One specimen may be given:

"Well, Professor," said an objector, "you have told us to believe the Bible. How can we possibly do that when it is full of errors? It sounds all wrong. You know it tells us that the earth rests on pillars, and who can believe that?

It is a discredited book." "Do you know *Oliver & Boyd's Almanac*?" asked the Professor. "Oh, yes, every business man uses it." "Have you never read in it 'the sun rises,' 'the sun sets' at such and such an hour? Now you know that is not scientifically true, yet you would not call *Oliver & Boyd* a discredited book because of that. And why should you discard the Bible when it was not meant to be a scientific hand-book, but a revelation of God and a guide to right living?"

Not a profound argument; but a profound argument would not have appealed to those men and convinced them in the same way. The students felt that the honours of the evening were so conspicuously and triumphantly his, that next day when he entered his class-room they leapt to their feet and gave him a great ovation. They felt that he understood these Meadow-men and realised how best to deal with them.

If the students admired and understood the Professor, he understood them and interested himself in their doings, as the following story shows. One of his best and favourite students was very full of life and fun, and his rooms were the scene of many a happy and perhaps noisy gathering. On the morning after a more than usually boisterous evening, his landlady—an Irish-

woman—and the landlady of the flat below forgathered in the washing-green, when the latter complained of the noise that proceeded from the upper floor to the distraction of her student, who indeed had given warning that he could stand the noise no longer, and that if it occurred again he would have to leave. That was bad enough, but worse was to come. "And they tell me your young men are Divinity students!" This was too much for the Irish lady's loyalty to her young men, so with brazen inaccuracy she cried, "Ye're a leear: they're a' young lawyers." Somehow or other the story reached Dr. Charteris' ears, and one day, after the student had spent an afternoon with him, he said on parting, "See you don't play the young lawyer too much!" That, and nothing more—but it was a lesson laid to heart.

Probably the creation of the CHRISTIAN LIFE AND WORK COMMITTEE, which was sanctioned by the General Assembly of 1869, may be considered the chief work of Dr. Charteris' life. Previous to that date organisation as an aid to the development of the spiritual life of the Churches had hardly existed; from that date, however, the Church, under Dr. Charteris' unrivalled power of initiative, began to gather its forces together

and to plan concerted work for that end. The Committee was originally founded with the practical aim of bringing the Church of Scotland into harmonious co-operation with evangelistic effort at that time conducted outside the Church by laymen. Dr. Charteris believed that ministers of the Church preached the Gospel as simply and faithfully as any one outside the Church could do, and that the converts, longing for light and leading, would find helpful and sympathetic guidance from ministers of their own Church. The result has proved the wisdom and truth of his views.

At first the Committee addressed itself to inquiries as to the progress of Christian work in the country, and considered and reported on the best means of furthering evangelistic efforts. Gradually the work developed. New schemes were promoted, and fresh spheres of service undertaken, until now the work of the Committee includes three main departments: (1) Evangelistic Effort; (2) Development of Christian Work; (3) Publications.

The Development of Christian Work is more fully dealt with in Chapter VI., and here only a brief reference to the two other departments of the work is necessary. The Committee aids ministers who desire assist-

ance in their several parishes, by sending "Missioners" to conduct a "Mission Week," where the gospel of Redemption and Regeneration is preached in all its winsomeness by one to whom that Gospel has made its loving appeal.

A minister or layman along with lady deputies are appointed each year to visit the Herring Fishing Stations, and minister in word and deed to the large concourse of workers engaged in the fishing industry.

The Sub-Committee on Deputations to Rural Parishes aids parish ministers who request help, by sending ministers as deputies to co-operate with them in special services, or in other efforts to meet the needs and difficulties of rural parishioners. In 1908 a Deaconess of the Church of Scotland was appointed to assist in this work.

"Life and Work" Magazine, begun in 1879, is now the indispensable organ of the Church. Besides giving information regarding the Home and Foreign work of the Church, it supplies in liberal fashion articles suited to the varied needs and tastes of members of the Church. Under the successive editorships of the late Very Rev. Dr. M'Murtrie, the Rev. Dr. Fleming of London, and the Rev. Dr. Fisher, minister of

St. Cuthbert's, it has attained a literary excellence and a wide popularity. It has four Supplements: "In Far Fields," edited by Rev. T. Marjoribanks, B.D., Colinton —devoted to the missionary interests of the Church; "The Young Men's Guild Supplement," ably edited since its commencement in 1887 by Mr. John W. Douglas, Glasgow; "The Woman's Guild Supplement," with Miss Martin as editress; and the "News of Women's Missions," very capably conducted by Mrs. Kennedy, which deals with the work of the Women's Associations for Foreign Missions and for Jewish Missions. The *Year-Book*, now edited by the Rev. A. P. Sym, B.D., Lilliesleaf, gives full and trustworthy information regarding the agencies of the Church. The first *Year-Book* was the work of the Rev. Dr. Graham, C.I.E., Kalimpong.

By the publication of the GUILD LIBRARY and the GUILD TEXT-BOOKS an attempt is made to stimulate intellectual study, and thus to minimise the danger, to which men in a materialistic age are prone, of becoming so immersed in business or engrossed in pleasure that they neglect the cultivation of mind and spirit. The volumes issued have covered a wide range of thought and interest,

and by their extensive circulation have done good service. The success of the series is largely due to the Rev. Dr. M'Clymont, who originated it, and has for twenty years continued to edit it with great wisdom and ability.

Dr. Charteris was CONVENER of the Christian Life and Work Committee from its appointment in 1869 till 1894, when on account of ill-health and increasing labours he felt compelled to retire from the active duties, retaining, however, a connection with the work as Honorary Convener. He was succeeded in the Convenership by the Rev. Dr. Robertson of Coltness, who has given wise guidance and skilful management to every department of the Committee for twenty years, and by his strenuous activity has advanced the work to a place of almost unique importance in the Church.

In recognition of his many illustrious services to the Church, Dr. Charteris, at the unusually early age of fifty-six, was elected MODERATOR of the General Assembly; and in 1905 was presented with his PORTRAIT, subscribed for by a host of friends and sympathisers.

It does not fall within the scope of this little memoir to record Dr. Charteris' earnest

efforts for the abolition of Patronage in the Church, nor to detail the work he did for the UNION OF THE CHURCHES. Those who desire information on these subjects are referred to the Rev. the Hon. Arthur Gordon's *Life of Dr. Charteris*, where a masterly treatment of them will be found. Here only a few paragraphs need be given to indicate Dr. Charteris' position as a forerunner in the present negotiations for Union. He succeeded the Rev. Professor Crawford as Joint-Convener with Lord Polwarth of the Committee on Union, and in 1878 the Committee began a correspondence with other Churches which, though it did not effect Union, "sweetened the inter-ecclesiastical breath of Scotland, and did much to promote unity of heart." Ardently as he longed for Union, Dr. Charteris was not a "Union at any price" man: he would consider no terms that would deprive the Church of anything essential to its national testimony and work, or anything he believed to be essential to true religion in the land.

The CONDITIONS he considered requisite to entering on any Union are stated in "A Brief Condition of Union," which he and Lord Polwarth drew up near the old dovecot in Mertoun grounds years before the

Union of the Free Church and the United Presbyterian Church :

We would welcome union with the other Churches on the broad yet definite condition of the retention of ancient and all endowments for the cause of religion, *i.e.* on the Protestant and Presbyterian basis — and a distinct National Recognition of Religion.

To this Lord Polwarth afterwards added :

I rather think some are disposed to go farther, but I do not believe a hurried Union on a creedless basis will prove either beneficial or lasting. I lay stress on "creedless," as just now there is an atmosphere of union at any price. Now, I fully recognise the evils of discord and the sad waste of strength, but I am not anxious or disposed to join in a vast Church where the pure Gospel and the whole Bible is to the least degree set aside.

Speaking at Exeter Hall, London, on June 17, 1880, at a meeting held to welcome the Rev. Dr. Macleod to Crown Court Church, Dr. Charteris said :

I hope to see a day when the division of our Scottish Churches shall be healed without denial of the ancient position for which the Reformers and Covenanters contended, which was sanctioned and secured by the Revolution Settlement, and which the Church of Scotland

at this day occupies. Till that day comes I always feel that my conduct is ruled by the Scottish proverb, "Blood is thicker than water," and that I am most akin to those who have not only the same faith but the same method in the Old Kirk of Scotland.

Preaching at the opening of Skelmorlie Church in October 1895, he felt that much progress had been made:

> We are encouraged to hope that our quite excusable personal preferences of detail will not permanently or even long avail to maintain the senseless divisions of the Church of Christ in Scotland.

It was a grievous sorrow to him that the controversy between the Churches was lowering the Christian standard in Scotland, and he desired with his whole heart a "Union for Work." He had been deeply impressed with "the mass of heathenism illiterate and unassailed" in his first parish, and that impression remained with him, filling him with a consuming desire that the Churches should sink their differences and give their whole strength to the promotion of the Kingdom of Christ.

Some time before his death he wrote:

> I have a dream in my mind of a future day

when the beloved Church of our fathers shall have gathered together her children that are scattered abroad; and shall address herself to the task of evangelising the whole land; when her ministers shall be men of God, steeped in the truths of revelation, versed in scripture and experience, and shall interpret the will of God for man's salvation; and when around them shall be found a trained and disciplined army of men and women representing each in his place and measure the work of Christ's Body, the Church. There shall be a woman's work among women, a man's work among men, as there was in the early Church.

Rev. Dr. Fleming of London writes:

I have heard him laughed at again and again, in the Assembly and out of it; but he usually laughed last. I have heard him called visionary; but he lived to see half his visions realised, and we are seeing the steady realisation of the rest. To take but one instance—he would keep talking in the 'seventies of Scottish Church reunion; he sketched plans for its achievement; he showed the foundations on which the edifice might grow. His meed was rebuff without and raillery within. But in the issue we are building the United Church to-day on just the foundations he laid; the movement is having just the evolution he predicted. His living spirit broods over it all; and the railers are as dead as Queen Anne. Take him all in all, he was the most far-seeing ecclesiastical statesman we have had

in Scotland since Henderson or Carstairs; and I am [doubtful] whether we have ever had among our leaders one of a reforming enthusiasm so steadily, patiently, and vigorously burning since the days of the great Reformers.

If they were constructive he was reconstructive; and in a sense he was perhaps (save Knox) the most originative of them all. He found the Church of Scotland, when he entered it, a largely dismantled dwelling-place, burdened with the wreckage of a devastating internal war, and the haunt of not a few drones and cumberers of the ground. He left it a rehabilitated national sanctuary, a living organism, a busy hive. And surely this was a great thing for one man to have had the chief share in inspiring and in doing in his generation and in his day.

Probably the first time the DIVINITY STUDENTS of the Church of Scotland and the students of the New College met together was in a meeting arranged by Dr. Charteris in 1890. The students of the Divinity Hall had a weekly Devotional Meeting an hour before the first morning class, and Dr. Charteris frequently responded to their request to address them. On one occasion he suggested to the students responsible for the arrangements of the meetings that they should have a Joint Meeting with the Free Church students. The suggestion was

warmly welcomed, with the result that about one hundred and fifty students gathered together and were addressed by Principal Rainy. It was at that time Dr. Charteris said to his students, "I do not fear that the Church will become broad, nor that it will become high, but I do fear lest it become hard. Let it be your endeavour to make it lovable."

At one of the Conferences of the Young Men's Guild he referred in memorable words to his lifelong vision—"that Union of the Churches which floats afar off in golden shimmer before our straining eyes"—and although he was not spared to see its realisation, his work is bringing it nearer every day.

# CHAPTER VI

## THE STORY OF THE GUILDS

### The Young Men's Guild

A GENERATION ago little was done specially for the young men of the Church. Prayer Meetings were held for the devout; the Sunday School existed for the children; but for young men, at the most critical age of life, the Church had no organised work. It is true that Fellowship Associations were in existence in connection with some churches in the larger towns and cities, but these were not linked on to the Church as part of its organisation. Individual ministers were awake to the needs; young men were drifting in ever-increasing numbers from the Church, and discussions as to what could be done were to be heard in Presbytery and General Assembly. It was the fertile brain,

however, of Dr. Charteris that devised the Guild Organisation—an organisation now adopted in some form by nearly every Church in the country.

Every nation, whilst it is bound to care for its poor and maimed and unfit, should strive above all to make itself a good place for the strong and capable, to attract and retain those citizens who can best carry on its work and develop its resources. The nation which can enlist the best in brain and muscle will be the strongest and most forceful power for good. In like manner the Church which, while heeding the cry of the poor and needy and suffering, makes itself at the same time the home of the strong, the resolute, and the brave, will be a power for righteousness, and lead to the triumph of truth, brotherly kindness, and eternal salvation.

That it is right and reasonable that the Church should do her utmost for her young men, unite them under her shelter, and give them her best guidance, while in return her sons devote their highest energies to the Church which sheltered their early years, is the starting-point of the Guild as expressed by Dr. Charteris.

At first the Guild met with much in-

difference and even direct opposition. Many said that because such things did not exist in former days, there was no need for them now.

A great number, however, welcomed the Guild from the first and rejoiced in it. Sir Alexander Anderson, in March 1882, wrote to Dr. Charteris of the Young Men's Guild: "My old friend Colonel Leslie would have said, as he said when things were going well, '*That's* the way to do business, by jingo.' It is impossible that any Parish Minister worthy of the name will hang back from it." The Rev. Dr. J. R. Macduff, author of *Night Watches* and many other books, wrote: "Had you done nothing else than institute the Guild, your life would have been a full and blest one."

The Guild, which is an organisation of those who serve the Lord Jesus Christ, by seeking to promote their own and others' spiritual and intellectual life, and by encouraging one another in works of Christian usefulness, came into being under the authority of the General Assembly of 1881. Ever since it has grown steadily in power, influence, and value, though like the Church itself it has recently suffered a check in numbers, owing to a large extent

to the emigration of large numbers of young men to the new lands. The number of young men enrolled in it is now upwards of 24,000.

A prominent feature of the Guild has been its Annual Conference, to which Delegates are sent from the Branches in the various Parishes. The latest Conference, held in London in June 1913, was a testimony to the position to which the Guild has attained in the Nation and in the Church. Three hundred Delegates from Scotland attended the Conference, and were welcomed to London in a reception at the Mansion House given by the Lord Mayor, at which a cordial letter from the Prime Minister was read. The Public Meeting was presided over by the Right Honourable A. J. Balfour, M.P., and addresses were given by the Lord Bishop of London and the Right Reverend the Moderator, whilst a letter of warm appreciation of the aims and achievements of the Guild was read from the Archbishop of Canterbury.

It is impossible here to detail the various branches of Church work the members of the Guild have undertaken, but even a bare enumeration of them will show that Dr. Charteris made no idle boast at the first

THE VERY REV. PROFESSOR CHARTERIS IN HIS STUDY AT CAMERON HOUSE.

Aberdeen Conference of the Guild when he declared, " We are not idlers in the vineyard ; you can scarcely name a department of Church work which is not indebted to Guildsmen for vigorous help." In every parish where there is a living Branch of the Guild its members are foremost in the work of Sabbath Schools, Bible Classes, Bands of Hope, Boys' Brigades, Penny Savings Banks, Swimming Clubs, and other social and recreative agencies. In wider work it has its Monthly Magazine in conjunction with the Woman's Guild as a Supplement to *Life and Work* ; its recreative and refreshment Tents worked by Guildsmen in the Camps of the Territorial Army ; an Organising Secretary, Mr. E. F. Gibson, LL.B., who may be regarded as the Guild Home Missionary ; and its splendid Foreign Mission work at Kalimpong and in the Dooars of India, which was the result of an inspired desire that the whole Guild should be united in some service that might be the joint responsibility of every Branch. From the beginning the Guild has been characterised by growth. The development has not always been uniform, nor always rapid, but each year has seen advance in some direction, and each year those who have wisely advocated

the forward policy have prevailed. New methods must be adopted to meet new needs, but there is ever the same purpose and high aim—to seek God's Kingdom and Righteousness, to serve God in the service of young men. When difficulties were raised as to forming a Branch in some parishes, Dr. Charteris replied, "We admit all that can be said about special difficulties in some parishes; but we do not believe that there is any one of them whose circumstances really differ from the circumstances of some other parish which has in it a Branch, and a living Branch, of the Guild." He early declared that the Guild was "not to be a union of lads of a congregation only, nor yet a union of lads of all Churches, but to be a holy band of all the youth of a great Church—a national Church—from the lonely isles that break the billows of the polar seas to the sunny shores where the Solway comes and goes." This has been fulfilled in more than the geographical sense, for there are Branches from Shetland to Solway, as well as furth of Scotland, in London, Holland, Egypt, Africa, India, Canada, West Indies, and British Guiana. A member, when he leaves his parish, receives a Letter of Commendation so that he may be welcomed in the Branch

of the Parish to which he goes. This arrangement, as well as the Local and National Conferences of the Guild in which the feeling of brotherhood is conspicuously manifest, makes for the promotion of comradeship and friendliness.

In this utilitarian age every institution must justify its existence, and the Guild, like others, must be able to show some beneficent results. It bases its claim to utility on three outstanding features :

First should be placed FRIENDSHIP. The Guild is a rallying-point round which young men in the Church may be united, and towards which others as yet outside the Church may be attracted. It has been instrumental in forming and cementing friendships, and many a man to-day blesses God for the friends he has made through the Guild. When Charles Kingsley was asked the secret of his beautiful saintly life he replied simply, " I had a friend " ; and that the Guild has brought worthy friends to so many young men in their need and loneliness would alone justify its existence. No young man need be lonely where a Branch exists ; the Reception Committees are always ready to welcome men on their arrival in large centres of population, to assist them in such

details as finding lodgings, to introduce them to suitable companions, while many instances are recorded of visits paid to the sick and injured in hospital, and the needy are befriended with moral encouragement and material help.

Secondly, the Guild stands for an ENLIGHTENED SPIRITUALITY in Religion. A young man wants a real religion, something practical that he can take with him into the fight and scramble, even into the defeat of life. A young man's Gospel should teach him not merely to sing hymns and join in the prayers of the Church, but also to face all the duties of life with a quiet and steadfast resolution. He resents being called pious, and he often fears to make a profession of Christianity lest it should rob him of his reputation of manliness. He has probably never realised that the ideal Christian life and the ideal manly life are one and the same thing. There are, unfortunately, many unmanly Christians ; but Christ is the Master Whom Guildsmen own, and there is nothing unmanly in Him. They delight in His moral courage, lofty teaching, steadfastness of purpose, refinement of feeling, perfection of sympathy, nobleness of sacrifice, and bow in lowly reverence before

Him as the Son of God Who has made known to them the Father's love and has reconciled them to the Father's will.

Its third claim to recognition is that the Guild stands pre-eminently for SERVICE AND THE DEVELOPMENT OF SERVICE. It has ideals and visions for its members, together with a keen desire that they should be formulated and brought into working shape. Guildsmen are called to look on the men to-day who have gone under and to think of the "might-have-been"; to look on the eager young lads around them and to think of the "might-be,"—ardent, enthusiastic youths rejoicing in their strength, defying difficulties, the very men wanted for Christ and His Church. With the spirit of service pervading the Guild, its members can never be content to sun themselves in the light of Heaven whilst others lie starved in the shadows of earth. Moved by the love of Christ and of their fellow-men, Guildsmen are trained to hear the call to attack the overwhelming irreligious indifference of the age, and to conquer the practical godlessness of the mass of the people. The saying of one of our novelists that "happiness is a great love and much serving" is a truth Christ was ever pro-

claiming when He summoned men to bring their full manhood to the personal service of the needy, for the ultimate source of goodness and greatness lies in the heart. The Cross is behind everything—the deepest, truest, most enduring principle in life. Penury of character is one of the greatest dangers of the present day, and character can only be wrought into life through work, love, service, and true living. When Raphael was asked how he painted his great pictures he replied, "I dream dreams, I see visions, and then I paint my dreams and visions." Guildsmen have visions of what the Guild might be, and they are endeavouring to paint these visions on their canvas. There is an earnest desire to give real help. Men are battling with actual difficulties, intellectual problems, moral questions, and still more fiercely with temptations of the heart; to them the Guild brings the resources of faith, courage, hope, and work, for young men are young men's best helpers. The Guild seeks to influence men at the time when character is setting, so that

> though they trip and fall,
> They shall not blind their souls with clay.

Offering a fine sphere of service, the Guild

has won for its ranks many noble hearts, and has brought into prominence men who might otherwise not have found a place in the Church. Often in gatherings of men those who have something worth saying hesitate to say it; but in the Guild they are encouraged to speak, and thus help their fellows, while co-operation of members for the common good is one of the fundamentals. The members of the South Dalziel Branch in 1892 wrote to Dr. Charteris a letter of thanks for having instituted the Guild, and for "the advantages we have received in knowing each other better, in the increased knowledge of God's Word, in greater spiritual life, and, we trust, a higher sense of our duty and responsibility."

In 1889 Dr. Charteris did a fine service for the Guild in giving it the "GUILD HYMN." At the time he wrote it he was resting, after a serious breakdown in health, by the shores of Lake Como. One day he went alone for a sail on the lake: on that short voyage the hymn was composed, and on his return in the evening was recited to Mrs. Charteris. In after years some of the verses were considerably changed, for Dr. Charteris was not quite satisfied with it. He wrote to a friend: "The Guild Hymn, poor as it is, is in

sympathy with young men choosing to stand on Christ's side in the lifelong battle." Although the hymn has received much hostile criticism from arm-chair critics, whose vision does not reach beyond the scope of literary canons, it has been eminently successful in the purpose for which it was written—the manly expression by warm youthful hearts of their faith in Christ and loyalty to His service. Those who have heard it sung by a gathering of many hundreds of young men, as at the great Annual Conferences, realise how it touches hearts. The Editor of the Christian Endeavour Hymnal wrote to Dr. Charteris expressing his gratitude for the hymn, and asking permission to insert it in his Hymnal. "The hymn," he wrote, "has often been a help and an inspiration to me: it has the strong masculine ring so needed in the young Christian life of to-day." From other letters similar testimonies might be quoted: "it is so light and strong and inspiriting"; "the prayer in it I am often making my own"; "what a glorious bond it is, 'to hold one faith, to serve one Lord,' a faith that even death cannot break." Lady Balfour of Burleigh summed up the feelings of many when she wrote to Dr.

Charteris: "You are to be congratulated on your verses. There is a swing and flow in them that makes one feel they are for an army on an eager and united march. It seems to be a christening hymn for your young men." In the fine tune written for it by Dr. Peace the hymn received most fitting musical expression, and the two are now so closely associated that it is impossible to think of one without the other.

Dr. Charteris' pride in the Guild received frequent expression in his addresses to Branch Meetings as well as to Annual Conferences. At the Inverness Conference in 1897 he declared: "Men of all ranks are proud to enrol themselves in this little army, to give some of the best strength of their life to promote its interests in the cause of Jesus Christ, and in the cause of humanity for which Christ died." At an earlier Conference, quoting the closing lines of Disraeli's *Sybil*, "the youth of a nation are the Trustees of Posterity," he said: "It is a noble epigram, full of the hopefulness that marks off the sadness of the great thinker from the cynicism and despair of smaller minds. To realise this will make you feel your greatness; it makes us feel as we pass on the great estate to you that all the possi-

bilities of unborn great generations are in your keeping." On another occasion he expressed his belief in the following words: "They say the mass of men are growing more careless and more selfish. I know not that, but the Guild is here with 24,000 young men who will not increase this mass of carelessness and selfishness."

It is appropriate that there should be given here the condensed notes of an address on the Young Men's Guild, delivered by Dr. Charteris to the congregation of Alford during the ministry of the Rev. James Gillan. After explaining the origin and purpose of the Guild, he continued: "The great problem is what the Guild is to do. I think each Branch has an obvious duty to itself: to develop its own members in all that is pure and honest and lovely and of good report. They are young men, inexperienced, in want of information; full of powers not yet trained, nor even fully developed; raw material, not indeed mere ore, but as yet only bars of malleable iron. And as iron sharpeneth iron, so their association or contact with each other will give them edge and point and practical power. Leaders will be developed—'men who can lead,' as Disraeli said. Some will be content to follow. The average standard will be raised. If one of the members migrates, the Branch must see to his being commended to another Branch; a severed Branch is not to be trodden under foot but to be grafted in again. But

more than this is wanted. The members have duties to those around them. . . .

"(1) To the Congregation under whose benignant shelter they meet. They are banded together for good works, not gone apart to be undisturbed. The young men of the princes of the provinces saved Israel once on a day (1 Kings xx.). The young men carried away the dead in New Testament times (Acts v. 6-10). When some bit of work is wanted it is to them the minister and the elders must apply. When I was in London in June, the young men kept the doors of the Church and ushered strangers to their seats. When any parish festival is organised, here are the workers ready. When some old person has to be read to, some young man steadied on his feet, some new-comers welcomed till they feel at home, a Sunday School class of boys to be taken, where shall the office-bearers of the Church look to but to the Guild?

"(2) To other young men. This aspect of the Guild is very imperfectly considered. I find the Guild Meeting like a Roman Catholic 'retreat'—a thing of devotion and meditation. But while it must be that, it must be more. Its members must not stay up on the mount. . . . You are the best missionaries to your comrades, you speak their language, you wear their dress, you know their temptations. Shame on you if you do not go to them! They say the lads of the bothy are shy of the minister; they would not be shy of you. They say the men of the

workshop would scoff at a tract; they would not resist your appeal. Bring them in, not to read essays nor make commentaries unless they like. You can do that for them as easily if there were a hundred of them present as if there were only your present selves, and you must make it easy for them to attend. Many meetings show a lamentable want of attractiveness to a newcomer or to a chance visitor. The members talk in an unknown tongue; very likely don't understand it themselves: how can the newcomer say 'Amen'?

"(3) You owe a duty to your vow. You are to serve Christ. I think you should be consistent in your amusements. It won't attract any one to see you lower your colours on special occasions.

"An appeal to older people. Will you help this movement? You see what it is—an attempt to bring together the scattered forces of our Scottish youth in connection with the Church. It is an attempt to combine them for good. They will herd together, for good or for evil. If you have patriotism, if you have Christian aspirations, if you have lads in whom you are interested, listen to this call. Think of them, and for their sakes strive and pray that this may be a blessed agency. There is no harm in thinking of your own while you pray:

> And so we read oor mornin' psalm,
> Till the tears fell frae oor ee;
> My faither prayed for the Camp o' God,
> I prayed for ma brithers three."

## The Woman's Guild

"The Christian religion has been the true country of women," said the Count of Montalembert; and truly Christianity is distinguished for the HONOUR it assigns as well as the LIBERTY it allows to WOMAN, making her joint-heir with man in the one salvation, and opening to her a field for the exercise of the noblest and loveliest virtue. Yet the Church was long in recognising the place of women in its counsels and its work. Just as electricity was from the beginning in the air but never used, so women were a mighty force for good long before they were utilised and organised for work in the Church.

Dr. Charteris, however, early saw the power of ORGANISATION and the need for it, expressing his sense of its importance in these words: "There are said to be now no miraculous endowments of those employed in the work of Christ, which is technically true; but every Christian man and woman has the miraculous endowment in the heart, and receives God's witness in the success of the work done for Him. All such gifts ought surely to be recognised, exercised, and organised. . . . Then we shall have as of old every gift of every member used to bring

us into nearer approximation to the measure of the stature of Christ."

To the plea that we have already too much organisation, Dr. Charteris replied: "Yes, too much for what we are doing, but not too much for what we ought to do." No one felt more than he that organisation without spiritual life is worse than useless, for, he maintained, service to God and man can only be well rendered if the worker's own life is true, and is continually replenished from the great Source.

He contended earnestly that women workers should not only be organised, but that they should be the AUTHORISED AND ACCREDITED AGENTS of the Church, not even merely the choice of some Committee. Thus arose the institution of the Order of Deaconesses. He held that they should first have accomplished approved work or have received adequate training. They should then be chosen by the Kirk-Session of their parish and be sanctioned by the Presbytery; as a final step the Christian Life and Work Committee should be consulted and asked to make the necessary arrangements for their being set apart. For this the authority of the General Assembly was obtained. Dr. Charteris very wisely laid

great stress on the official enrolment of the Deaconess as on the staff of the Church, so that now she is regularly appointed by, and goes forth with, the authority of the Courts of the Church. He liked to think that the Church of Scotland was the first to revive the ancient Scriptural Order of the Female Diaconate.

His proposals were carried in the face of considerable hostile criticism, which largely subsided, however, when LADY GRISELL BAILLIE, a lady who was the very embodiment of all that was pure and lovely and of good report, was set apart as the first Deaconess of the Church of Scotland. Dr. Marshall Lang's name for the Deaconesses —"the Beatitudes"—gave Dr. Charteris both amusement and pleasure.

The Woman's Guild was instituted in 1887, but for three years made little progress. During the winter of 1889–90 the REV. DR. BLAIR, then minister of Cambuslang, strove vigorously along with MR. GEORGE M'ALPINE to promote the Guild, visiting many ministers in the interests of the work. They gave three days to Glasgow, calling upon twenty-three ministers and their wives, and on the last evening of their work joined a meeting that was being held in the Barony Church

Hall to bid farewell to Mr. Innes Wright, the first lay missionary of the Young Men's Guild sent to Kalimpong. As the deputies entered the Hall, Dr. Marshall Lang hailed them from the Chair : " Ah, here they come, two deputies of the Christian Life and Work Committee — Dr. Blair who represents the *life* of the Committee, and Mr. M'Alpine the *work*" ; and then he happily proceeded to make a comparison between the jovial face and burly form of Dr. Blair and the pale features and spare figure of Mr. M'Alpine.

From that time the Guild progressed steadily, to Dr. Charteris' intense satisfaction, for, as Mrs. Charteris testifies, " his whole heart was in the Guilds, for which his prayers were ever so earnest and his hopes so high."

The following able and interesting story of the Woman's Guild has very kindly been written by Miss Lamond, who did splendid service as Honorary Secretary of the Guild for seven years, as well as edited the Woman's Guild Supplement to *Life and Work*, and who since Miss Maxwell's resignation in 1911 has been Honorary Superintendent of the Deaconess House.

" ' What is the Woman's Guild ? ' is the

title of a pamphlet used for distribution at meetings convened for the purpose of forming a Branch in a parish. What the Woman's Guild is to the women of the Church of Scotland, who shall say? The founder himself was astonished at its rapid progress. It is very nearly thirty years since Dr. Charteris made the proposal to organise the women workers of the Church. In the July number of *Life and Work*, 1888, he contributed an article on this subject. The scheme was threefold, and it has been carried out with very little divergence from the original plan. We have to-day the DEACONESSES, fifty-four of them serving the Church in parishes and institutions at home, and also in the foreign field; the GUILD LEADERS, women of long service and special gifts, taking the lead in their own parishes; and the WOMAN'S GUILD, with its thousands of eager workers busy all day in home, place of business, school, hospital, etc., but devoting a large proportion of their leisure time to the service of the Church. Our Sunday Schools draw most of their teachers from its ranks; it supplies district visitors, choir members, mission study leaders and magazine distributors, and the work-parties of its members supply our mission stations with

most of the clothing they require, while the annual sale of work raises funds whereby much missionary work is supported.

"Dr. Charteris never contended that the Guild made the workers; he always said that the workers were there already, and only needed organising to make their work much more effective. His desire was that every woman, however simple and ignorant, however occupied with necessary duty, should feel that, by her membership in the Guild, she had a part and share in all the enterprises of her Church. The Guild was to be a fellowship of Christian service with this primary aim, — the development of the spiritual life of the member. The outward sign or badge of the fellowship is the CARD OF MEMBERSHIP, and its simple rules were designed to accomplish the deepening of the devotional spirit of the subscribers. Of the six resolutions which the member promises to keep ever before her, five have reference to acts of worship or means of grace, while one only refers to active definite service, and it did not appear in the first card in use. Thus it will be seen that the Woman's Guild was meant to be a body of Church workers who recognise that outward service is the necessary expression of the

devoted and consecrated heart. It was surprising to even the most sanguine of its supporters how quickly the idea took root and the Guild developed.

"The first General CONFERENCE met in Edinburgh in 1891, when the saintly Lady Grisell Baillie, the first of our Deaconesses, presided. The second was held in Glasgow in 1893, and thereafter the Conferences were held annually until 1905, when it was found to be more convenient to meet every other year. These Conferences have been of immense help and stimulus to the Guild. They have always been characterised by a high spiritual tone, and a heartiness and enthusiasm which spread through the delegates to the Branches, and which have been important factors in the building up of the body in the prosperous and healthy condition in which we find it to-day.

"The centre of administration is the Committee called 'The Woman's Guild Central COMMITTEE OF MANAGEMENT,' of which the Rev. J. G. Dickson, M.A., St. John's, Edinburgh, is Chairman. The Committee is composed of a large number of ladies and gentlemen, among whom are the office-bearers of the Guild—the Hon. President, Mrs. Charteris; the President, the Hon. Mrs.

Scott, Humbie ; the Secretary, Miss Jane E. Dods, D.C.S. ; and also representatives from the Provincial Councils. The meetings are held quarterly, and no enterprise involving the raising of money by the Branches can be embarked upon without the consent of the Committee. The Committee is responsible for all publications in the name of the Woman's Guild, also for the arrangements for the Conferences whether general or local, and for the regulation of deputation work.

"The formation of the local or provincial Councils has proved of great service to the Guild. The Branches within a prescribed area send their representatives to the Council meetings, and by addresses on various departments of work, discussion on methods, and social intercourse, much is done to encourage and stimulate the workers.

"The BRANCHES are free to form their own Constitution, and this freedom from control and interference by the central Committee has been a successful feature in the popularity of the movement. The Branch consists of those enrolled as members by virtue of their subscribing to the rules on the card of membership. There is a President and Secretary, and a Committee of representatives from the various departments. To

the able work done by these presidents and secretaries all over the country the present thriving state of the Guild testifies.

"If the formation of the Woman's Guild did not make the workers, neither did it make the work, but no one can deny that in many a parish it vastly increased and developed the enterprises of the Church workers. The practice early resorted to of sending LADY DEPUTIES to address the meetings of the Branches, and to spread information on the various needs of the Church at home and abroad, has been largely instrumental in enlisting the sympathies of the members in Home and Foreign Missions. The local work-party became a thing of real and living interest when it was understood to what excellent purposes the funds raised by it could be devoted. The lady missionaries at home on furlough found in the Guild meetings sympathetic and responsive audiences, and the contributions to Foreign Missions rose steadily.

"The foundation of the KALIMPONG MISSION has done much to foster the missionary spirit of the Guild. Its share in that undertaking is the support of the Hospital with its two nurses and the two girls' schools with two lady teachers. The total amount

required per annum is £1220. In 1913 the Guild added the salary of a woman doctor to their share of the expense; that of the male doctor being provided by the Young Men's Guild.

"But the Woman's Guild does not confine its missionary interest to Kalimpong. Of £6554 subscribed in 1912 for missionary purposes, only £937 was for its own mission, while £3483 went to the Women's Association for Foreign Missions, and £2134 to other missions of the Church."

No account of the Woman's Guild would be complete without mention of the institutions it helps to maintain. The DEACONESS HOSPITAL, opened in October 1894, embodies two great principles: first, that the best visitors of the sick are those who know how to nurse; and second, that the natural place for a Home to train such Christian visitors in nursing is within the pale of the Christian Church. "It is not the professional sick-nurse but the Christian worker we shall train, although those trained receive certificates as fully qualified nurses," said Dr. Charteris. Upwards of 6500 patients from all parts of Scotland have been treated in the Hospital, and the boon it is to many may

be gathered from the following letter, written by a minister of a West Lothian parish whose son had been nursed in the Hospital, but though lovingly tended, and receiving every care and attention, had died there. "How grateful I feel to you," wrote the bereaved father to Dr. Charteris, "for the Deaconess Hospital and the kind hearts there. We felt that our dear son, though dying in a hospital, was surrounded in his last hours by all the sanctities and sweetness of a Christian home." It is but barest justice to mention how much the Hospital owes to Miss Pirrie, D.C.S., who has been Superintendent since its opening, and to Mr. J. A. S. Millar, M.V.O., W.S., who as Convener of the Hospital Board from the very first has through manifold labours wisely directed all its business affairs.

The ORPHANAGE FOR GIRLS (at Musselburgh), whose parents were members of, or had special claims on, the Church of Scotland, has at present twenty-eight children in residence under the superintendence of Miss Cormack, D.C.S. The Orphanage is worked in connection with the Deaconess House by a Committee, whose chairman, the Rev. J. Mackenzie Gibson, along with Mrs. Gibson, takes a quite parental interest in the children.

The GUILD COTTAGE, which of all other institutions is the Woman's Guild's very own, is a home for the reformation of inebriate women, and as a department of temperance work has been very successful. It has accommodation for a dozen patients, and is almost entirely supported by contributions from the Woman's Guild. Miss Johnston, D.C.S., who is the Honorary Superintendent, has devoted herself in a self-sacrificing spirit of Christlike love to the restoration of the patients to self-respect and sobriety. The Cottage is under the charge of a sub-committee of the Woman's Guild, presided over by the Rev. James Lumsden, B.D., minister of the Tolbooth. A second cottage for older patients has recently been opened.

The DEACONESS HOUSE is intended to be an institution for the training of women workers for service at home and abroad, especially those whose desire it is to be set apart as Deaconesses of the Church. The training given is threefold: (1) Systematic Class Instruction in Bible Study, Christian Doctrine, Problems and Methods of Home and Foreign Mission Work, etc.; (2) Practical Training in Home Mission Work; (3) Practical Training in Sick-nursing. In the Deaconess

House and the Hospital ladies have been trained who are now at work in the Church of England, in the English Presbyterian Church, in the London Prison Mission, as well as in the Church of Scotland Missions in India, Africa, and Smyrna, and at home.

The point of view of those who have received their training in the Deaconess House is well expressed in a letter from the Hon. Mary Scott, who, on leaving, wrote thus to Dr. Charteris :

> You as the founder of the Deaconess House ought to know how grateful we girls are for the help we got there. I know all the others in the House this year feel as I do ; we have often talked of it. I expect, however, you have heard this so often before, you won't care to hear it again.

In connection with the Deaconess House work, and situated alongside the Hospital in the Pleasance, is the St. Ninian's Mission with its varied Christian agencies, and the handsome Church erected as a memorial to Dr. Charteris and known as the Charteris Memorial Church. It contains many gifts from individuals and associations, conspicuous among them the pulpit and stalls from the Woman's Guild, the Communion table and chairs from the Young

Men's Guild, a handsome set of Communion silver from the Deaconesses, and a Font from the children of the Home-House. The Church, which is the completion of the scheme of work for that district outlined by Dr. Charteris many years ago, is ably ministered to by the Rev. William Cowan.

From this rapid survey of the organisation of women's work promoted by Dr. Charteris it will be seen that, since the sphere of woman is wherever she can do good, the Woman's Guild is well fitted to draw out latent spiritual power and to direct it into practical usefulness. The Woman's Guild, with its allied associations and the institutions it helps to maintain, is the abiding visible result of Dr. Charteris' labours on behalf of women; but the invisible gain to the Church is beyond human power to estimate. "Where Christ is there are sacred fires," was a saying in the early Christian Church, and surely the sacred fires have burnt brightly in the Woman's Guild.

## CHAPTER VII

### AN INSPIRING FORCE IN FOREIGN MISSIONS

One of the heaviest blows the Disruption of 1843 struck the Church was the secession of all her missionaries—save one lady. The Church, having to reorganise all her forces and her work in the Home Land, might well have been excused had she refrained from attempting to retrieve her losses abroad, and indeed voices advocating such a course were not unheard. Home work, it was said, ought to have the most prominent place in the mind of a territorial Church, which is responsible for the religious state of the country to a greater extent than any other Church. It is her vineyard. She is like a landed proprietor who ought to live at home if possible, and do all he can for those on his estate ; the others are the worthy manufacturers and merchants who can

retire to the place of their choice and spend their money where and how they will. It was a false analogy, however, for no Church can circumscribe her efforts, and better counsels prevailed. But the work of re-staffing the missions and interesting the Church at home was slow, and never took a real grip of the conscience of the congregations. This was due perhaps to the fact that there were few who from experience in the Foreign Field could authoritatively plead the cause. As a result of the visit to India in 1867 of Dr. Norman Macleod of the Barony, who was Convener of the Foreign Mission Committee, a great forward step was taken. He came home overflowing with sympathy for the work, and immediately set about awakening the Church to a sense of its great opportunities and responsibilities. He made a speech in the Assembly of 1872 which came as a call to many to advance, but it was his last effort. On 16th June following he died. His mantle fell on other shoulders, and the work progressed, though slowly.

The Gospel of Christ, with its peace, its claims, its promises, was fundamental in Dr. Charteris' life, and he felt it his bounden duty to pass on the glad tidings to others,

and to arouse the Church to its responsibilities and privileges. He stood in such intimate relation to Christ as Saviour and Master that whatever was matter of concern to Christ was matter of concern to him; and as he believed that the extension of His kingdom lay nearest to Christ's heart, inevitably, therefore, it lay nearest to his own. We can trace THREE SOURCES of influence that resulted in his being a lifelong enthusiast in the cause of Foreign Missions. His mother —of whose "busy and believing" life he often spoke—instilled the first thoughts of the work into his receptive mind, and took him when he was but six years of age a seven-mile walk to Moffat to hear Dr. Duff, the great Indian missionary. The second influence was undoubtedly his College friend Williamson Shoolbred, who went as missionary to Rajputana, and who, by his labours and addresses when on furlough, did much to leaven the United Presbyterian Church of Scotland with that zeal for missions to the heathen which has been its great glory. The third influence, ever growing stronger, was his intercourse with those who were labouring in the Church's missions, or who had visited the Mission Fields. First

amongst those was Dr. Macleod, who was only too glad to find so sympathetic an ear into which to pour the thoughts and hopes and visions of his soul. As years passed and several of his most brilliant students, who had consecrated their lives to Christian missions, returned and told Dr. Charteris the story of their fight face to face with heathenism, the ardour of his Christian chivalry was fired, and he felt himself as a disciple of Christ responsible that the Home Base should be as powerful and as sympathetic as Christian love and Christian toil could make it.

He was persuaded that there was money enough and to spare in the Church, and that only SYSTEM WAS NEEDED to draw a steady supply from willing streams. It was to him a great joy when the inspired desire took root in the Young Men's Guild to have a Foreign Mission of its own. From the first mention of a mission made by Mr. James Dunlop, Cadzow Delegate, at the Edinburgh Conference in 1885, till the historic Kirkcaldy Conference of 1888, when, amidst scenes of unparalleled enthusiasm combined with intense devotion, John Anderson Graham (then Secretary of the Guild) was chosen as the Guild's first mis-

sionary, Dr. Charteris fostered the proposal, as in after years he gave the work and its development his loving counsel and earnest support. His policy was contained in these words: "Don't manage the missionaries. They know far better than we do what should be done, and how it should be done. Trust your missionaries. What we have got to do is to rouse the people to their missionary responsibilities." This he attempted to do for years in the FOREIGN MISSION COMMITTEE, arguing that its members were there not so much to control the operations in the field as to provide the supplies. He organised great public meetings throughout the country and arranged for eminent men to address them. But as support of the missions had been largely dependent on collections taken in church, on which a wet Sunday might have disastrous effects, the revenue was a precarious one, and did not correspond to the need. The Foreign Mission Committee, therefore, felt compelled to ask the Assembly of 1896 to abandon some of its work in India. This proposal was rejected, but as no increase in the funds took place Dr. Charteris unfolded a great scheme of advance to the Committee and secured its adoption. He pled in an eloquent speech in the Assembly that the

Church should give her people ADEQUATE INFORMATION and ADEQUATE OPPORTUNITY for contributing to the cause, and that a Foreign Mission Association should be formed in every parish. It was further proposed that a Substitute Fund be formed, to which wealthy Church members should subscribe £100 or more per annum. Dr. Charteris enlisted the interest and support of several friends for the Substitute Fund, and by this means he secured about £20,000 in ten years. Dr. M'Murtrie attributed this fine achievement to Dr. Charteris' own influence. "It is your personal influence that tells," he wrote. "How gallantly he strove to get a hearing for the call of Christ to send the Gospel to the heathen! He was a missionary through and through," was Dr. M'Murtrie's testimony to him.

Although the Advance Scheme was carried by acclamation in the Assembly, the inertia in many parishes made it unworkable and it had to be abandoned, to the deep distress of Dr. Charteris. "I had flung my soul into Advance," he wrote to a friend shortly before his death, "and I have never recovered from the blow of its abandonment, nor can I ever." To Dr.

Graham, the Guild missionary, whom he loved as a son, he wrote :

To think of our Church sounding a retreat seems to me ungrateful to the Church for its past efforts ; ungrateful to the admirable missionaries in the field ; lacking in faith in God ; and (a small matter, but also true) a proclamation that we are not worthy of our established position.

The Rev. Dr. Graham of Kalimpong has contributed the following appreciation of Dr. Charteris' interest in, and labours for, the missionary work of the Church :

Dr. Charteris was pre-eminently a great Christian statesman, and so was by conviction a true foreign missionary as well as a prince among home missionaries. He was also a humble, devoted disciple of the Lord Jesus Christ, and so yearned and prayed that every nation should share his joy in the Revelation, and that every Christian should feel the burden of the Lord's last command. . . . For years he acted as the official correspondent for the Guild Mission. This was indeed a high privilege to the missionaries. He encouraged us to tell him every detail about the work. He entered into all our joys and sorrows, and was intensely interested not only in the Europeans, but also in the Indian workers. He kept us in touch with the work of the Church in Scotland and with his other catholic interests. He had

our confidence and our affection. We naturally looked to him for counsel and help at every turn, and he never failed us.

Dr. Charteris' home was always open to missionaries on furlough, and many a tired worker was refreshed and heartened again for service by the wise counsel and loving encouragement he received there, as well as by the practical support that was provided for his work. Especially during his last years of life the chief burden of Dr. Charteris' always delightful conversation was how to give the nations of this world the Gospel of Christ.

He felt that the Church needed a SUPREME WORLD PURPOSE to call out its energies, something too great for man by himself to accomplish, and that purpose could be found only by winning the world for Christ. He saw that the opportunities and prospects are greater and brighter in our day than they have been ever before in the Church's history. Much had been done ; the lives and teachings of the missionaries, the progress of education, and the contact with the outer world had swept away many deep-seated superstitions. What was to take their place ? Blank unbelief, or faith in the all-loving, ever-living Saviour, who had been life and

peace and strength to so many? To that, Dr. Charteris warmly contended, the Church must give the answer. He felt that if it did not rise to the opportunity presented to it, there would result a hardening of the hearts and minds of its members, making them unresponsive to God, and leading inevitably to the death of the Church.

He argued that if the Church heeds and responds by the putting forth of all its powers on behalf of the world that is still without Christ, it will find deliverance from those imminent perils of luxury and materialism which are threatening its life and growth to-day, it will find new power to grapple with the problems at its own doors, and its members will have a gladness and a confidence before unknown in the power of the Gospel to transform men individually, to elevate communities, and even to win whole nations to its obedience.

Just as Scipio by a descent on the shores of Carthage struck a blow in the rear of the conqueror Hannibal and forced him to withdraw from the gates of Rome, so should the Church attack the stronghold of the modern Hannibal of materialism and unbelief and force the enemy from the position he has attained to-day. As through all the

Church's long past its apostles have been its preservers, so will it still find its truest safety in loyalty to its Master's command to preach the Gospel to the whole creation. The thought of the superhuman resources in the dynamic power of the Gospel of Christ, of the unrealised possibilities of the prayer of intercession, and of the triumph and power of holy lives, justifies the feeling that the prospects of a glorious success through a worthy advance of the Church to-day are glowing with hopefulness.

Although it is impossible here to trace the development of the KALIMPONG MISSION,[1] a Guild Memoir of Dr. Charteris would be incomplete if it did not give the outstanding facts of that Mission. The Guild was signally fortunate in having as its first representative Dr. Graham, of whom a fellow-labourer, the late Rev. T. Ed. Taylor, M.A., B.L., of beloved memory, wrote in 1903 to Dr. Charteris :

> Graham has always big plans, and big views, and big faith. What a worker that man is ! He works endlessly and stupendously, and with the endless joy that can come alone from working with the Master.

[1] Reference may here be made to Rev. D. G. Manuel's forthcoming book, *Twenty-five Years in Kalimpong*.

Dr. Graham received the degree of Doctor of Divinity from Edinburgh University in 1904, and the Kaiser-i-hind Medal from King Edward, and he was made a Companion of the Indian Empire by King George, in recognition of his conspicuous public services to India. As every student of modern missions knows, the Mission has developed under his devoted and statesmanlike leadership to one whose success gives inspiration to all who long for the coming of Christ's Kingdom in India. It has its Macfarlane Memorial Church, Charteris Hospital, Robertson Hostel, and Anderson Office, besides its missionaries' houses and district churches.

In addition to Dr. Graham there are now four Scots missionaries—two in the Dooars, Rev. Peter Milne, B.D., supported by the Tea Planters; Rev. Lauchlan M'Lean, B.D., supported by the Laymen's Missionary Movement; the Rev. Evan Mackenzie, missionary to the Tibetans, and Dr. Digby Roberts, in charge of the Hospital; 4 pastors, 30 catechists, 75 teachers, 80 schools with over 1500 scholars, and 4500 baptized Christians. It has also its Artisan Work and its own Foreign Mission to Bhutan and Tibet, the Woman's Guild co-operating in the work of the Hospital and the Home Industries. In

Mrs. Graham the work has found an able and zealous advocate and worker; her activities are innumerable, and in one of her letters to Dr. Charteris the idea of the hospital originated. For many years the Guild has subscribed over £1200 annually for the support of its Mission, and since the inauguration of the Mission a total sum of over £43,000 has been contributed.

In 1900 Dr. Graham began the St. Andrew's Colonial Homes at Kalimpong for poor European and Eurasian children, orphans and others, therein furnishing a practical solution of a problem that had baffled Statesmen and Churchmen for many years. At the end of 1913 there were 17 cottages with 500 children, with hospital and schools, giving technical, industrial, and agricultural training to boys; nursing, teaching, and domestic training to girls. Many children, rescued from temptation and degradation, have been sent out into the world equipped for its duties and fitted by invigorated character to render a good account of themselves. The annual upkeep of the Homes now requires upwards of a lac of rupees (£6666), and the work, being outside the regular Mission work of the Guild, is maintained for the most part by contributions given in India.

## CHAPTER VIII

### LETTERS

Dr. Charteris preserved a very large number of the letters he received, and many friends have kindly sent letters they received from him. It is impossible to use more than a limited number of these, but a selection is given here of letters that indicate the nature of his wide sympathies.

Her Royal Highness the Princess Henry of Battenberg has graciously given permission to reproduce here the correspondence which took place between Her Royal Highness and Dr. Charteris on the occasion of the death of Queen Victoria.

To Her Royal Highness
Princess Henry of Battenberg.

*February* 1901.

May it please your Royal Highness—In a former time of your deep sorrow you did me

the honour of speaking with me, and in remembrance of your suffering and your hope I venture to write to you when a new sorrow, again testing your hope, has come upon you. It will seem to you that you are now divided between two worlds, with the very dear in both. As I realise this in sympathy I pray that you may be enabled to know the oneness of the two worlds: though visible and invisible they are not the one here and the other far off. I think the beloved Queen of these realms will be permitted still to minister high and godly thoughts to many of her people, and especially to her children and her children's children. She has pervaded the Empire with the spiritual influence of her life, as surely no single life of mere man ever pervaded so wide a field; and I think that now, freed from material bonds, she will freely exercise wider influence by far. Our God is the Lord of Hosts, and I think He is adding to the legions of Angels that do His will all the ransomed spirits that pass within the Veil to Him. Thus—it seems marvellous—the Hosts of the Lord are growing stronger, more able to win the final conquest over powers of evil. Those who depart this life in His faith and fear have gone to "the help of the Lord against the Mighty." "Not in entire forgetfulness" do they go, but in mind perhaps, and I think that in service of those still in their minds they find eternal blessedness.

When your Royal Highness spoke to me I was only advancing with faltering step into the conviction which now is very strong, that in all

God's universe God will conquer evil, and that a great part of that victory has to be won in the Unseen World to which we hasten. The saved and sanctified are already engaged in bringing about the blessed consummation of all things, and this is their joy, their "Heaven." To depart and be with Christ: now able to help Him better: that becomes a glad expectation. And one day all will be reconciled to God.—I am, Your Royal Highness's humble servant,

A. H. CHARTERIS.

CAP MARTIN, ALPES MARITIMES,
*March 8th*, 1901.

DEAR DR. CHARTERIS—My wish to thank you myself for your kind words of sympathy in my deep grief is the reason for your letter having remained so long unanswered. Indeed, the great trials in my life have quickly succeeded one another, and all the old wounds bleed afresh. But I dare not repine in the separation from my beloved Mother, which will leave a blank never to be filled up in this world, when I think of the gain and the blessed rest and peace it is to her. One can but thank God to have spared her to us so long, and to have taken her just at the time when the burden of the flesh was beginning to make itself very tryingly felt.

All you say is so beautifully expressed and so full of comfort. Truly I feel that though dead she yet speaketh to us, and the knowledge of how thin the veil is which separates us from our dear departed ones is the only thought that can

bring peace and courage to live on without them. —Believe me, yours very truly,

BEATRICE.

To Her Royal Highness
Princess Henry of Battenberg.

*March* 12, 1901.

MAY IT PLEASE YOUR ROYAL HIGHNESS—I cannot but express my thanks for the gracious kindness with which my words of sympathy were received. I shall cherish the letter you have been so good as to write to me. May the Almighty Disposer of events, Who is above all things our Heavenly Father, sustain Your Royal Highness in your sorrow. When you grieve for the loved and the lost, may you not only have the blessed hope of meeting them again, but also the unspeakable consolation of seeing your children walk in the Truth.—I am, Your Royal Highness's humble and grateful servant,

A. H. CHARTERIS.

## TO HIS MOTHER

### *A Visit to Balmoral*

BALMORAL CASTLE,
*September* 19, 1870.

MY DEAR MOTHER—I had the great honour of dining with our Most Gracious Queen yesterday. "Most gracious" is indeed a description of her, were it not that the word "gracious" implies a condescension which is not quite con-

cealed: whereas Her Majesty's kindness is so real, so simple and so thoughtful, that one is only too apt to forget how completely she puts Royalty aside and comes down to a young Scotch minister's level. She crossed the room after dinner to where I stood among the lords and ladies in a row (we had risen up to see her leave the room), and there she talked to me for nearly half an hour. She began by asking me if I was now quite well; and then said more kind things of my sermon than I can repeat even to you; and then talked of Bonn; and the war; and of what my German letters say about England's conduct; and German Theology. She asked me whether I liked the Theology I saw in Bonn, and why. I said, "I did, Madam, for it is Evangelical and Liberal." "Ah," she said, "I agree with you. That is the best kind." With a bow and a smile that would turn a stronger head than mine, she said as she went away, "I am glad that I have met with you." God bless and save the Queen.—Your affectionate son,

A. H. CHARTERIS.

*On his Birthday*

DOLPHINTON HOUSE,
*Dec.* 13, 1884.

MY DEAR MOTHER—I don't like my birthday to end without my writing to you. It is very late, near midnight. . . . I am an oldish man

now. Some men are not so old at my age. It seems as though my strength were not up to much. But I am quite well, and very thankful to be so well. We are not without troubles at present and in prospect; but the present ones are brightened by God's mercy, and the future ones may never come, but if they do come there will be grace to bear them. . . . Katie and I are both wonderfully well, though we have not the strength of former days. God will help us and we will trust Him. That is my birthday message, mother. My life has been one of amazing mercy. I hope my ambitions are now understood and put away. I don't know; but I wish they were. Ambition is an unholy thing, because it prevents a man from *waiting* upon God. That is how it comes to be sin. From it may the Lord deliver us all. . . . Good night. God keep you both and give you a quiet night. Katie's love.—Your affectionate son,

A. H. CHARTERIS.

*On the Anniversary of the Death of his Father*

14 KISSCLEFF STRASSE, BAD HOMBURG,
*Sept.* 9, 1887 (?).

MY DEAR MOTHER—I am not sure that you would get a letter written to-morrow sooner than Thursday, and therefore I write to-day. I am remembering every day the sad times in the Schoolhouse, and always thinking of my father with greater love and reverence. He was so

uncomplaining and so willing to talk to everybody about what interested them. I often think of his saying that he would be so thankful if God granted him one night in the new cottage. But it was not to be. And he is now, we trust, in the Mansions from which no one goeth out. It is a strange mystery this life of ours. We are so near death, and yet no one knows what is beyond the thin curtain which divides our mortal life from that which never ends. The conclusion of the whole matter is to fear God and honour the King, and that was what my father did and taught his sons and scholars to do. He was and he is in God's good hands, and what more can we wish for any one? He told Mr. Wight that he had had a happy and a healthy life, and was willing to go if God took him away. I often wish that we had spoken more to him about his death and rising again. He was always thinking of it, and knew quite well that we were also, but he and we did not overcome the reserve or shyness which is so natural, and silence was mostly preserved. It is on our own account, not on his, that I often wish we had talked more of those things. Every day I live I am becoming more persuaded of the great love and goodness of God, and of the wrong we do Him by our small doubts and fears. We ought to be happy, like children in the sunshine, like children *at home*, and safe. We are sinful and we are blind, and we are hurrying on to our graves; but for all that there is provision in the *infinite* mercy and forbearance of God, and why,

then, should we be afraid? He came to call sinners: His whole plan of redemption is for sinners, for those like us who grumble at our mercies, and are cross in our trials; and until His arm is shortened we do wrong to think even for a moment that He will not save us. It is all very well to be humbled by looking at ourselves, but we have no right to disparage the truth of God's great love under the plea of being too humble to believe it. And both for ourselves, and for all whom we love, we may be much more thankful and bright and glad than we usually are. . . . Your affectionate son,

A. H. CHARTERIS.

The letter which Dr. Charteris wrote to John A. Graham on the latter's offer to go as a foreign missionary of the Church is an early recognition of the "talent of organisation and invention" which has been so splendidly used in the Eastern Himalayas.

BILSTON LODGE,
*December* 1, 1886.

MY DEAR GRAHAM—Tennyson says of death that—

> It placed our lives so far apart
> We cannot hear each other speak.

But life with its busy turmoil does the same thing. I have wanted for several days to speak to you at leisure, but there has never been "time."

My heart goes out to you very much in this crisis of your life. I can imagine no harder time coming to you. You are considering whether to cut yourself off from home and Scotland, and for His sake Whose servant you are, to go away to heathendom to raise the Flag of Peace. I remember when I had the same purpose, till health prevented. When I got St. Quivox my offer of myself was on the table of the Colonial Committee (as I could not go to India), or should have been. Dr. Nicholson had it in his keeping. So I think I can understand your feelings and position.

I envy you the decision and the choice. I think the Foreign Mission a higher thing than the Home Ministry. I think, to a man of social affections and friendships, the wrench is a sacrifice of no mean order. And though Turnbull and other missionaries tell me that it is more difficult to maintain a high life abroad than at home, I somehow don't believe them! None of us has tried both.

You would like to go with a band of brothers as Livingstone wanted it to be. I think you are right if ground and security can be got. To be a squatter is dangerous, and one has no right to encounter such danger unless for necessity. The Congo Missions and poor Hannington seem to me to err in principle. Blantyre did not. If I were going to Africa, I would only go as one of such a band of Christian pioneers.

All this has been on my mind when I have urged you not to commit yourself to details at

first. You might be without elbow-room in Blantyre, and have plenty on the Himalayas. God has given you a talent of organisation and invention which you must not throw away. To be a solitary worker with your own pick-axe, or to build on another man's foundation, is not for you, in my thinking.

How would it do to take the attitude of a man willing to go or to stay as God may clearly lead? That ought to be the attitude of every Divinity Student as of a young soldier. It is very rare.

If you go, you will break many a bright bubble I have blown of future work done by you for the Church. If you stay, I should like you to take my place, and let me go away and be still. Whether you go or stay you carry my warm affection and my fond hopes. I would like you to see some of the London work soon: American too? I think your offer is your thanks to the Lord for what He did in Dresden.—I am, yours most sincerely,

A. H. CHARTERIS.

Two letters from the Rev. Professor Paterson, D.D., will be read with great interest. The first was in answer to Dr. Charteris' congratulations to him on his appointment to the Chair of Divinity in the University of Aberdeen:

CRIEFF, 5*th September* 1894.—I am impelled to confess how much I feel myself your debtor,

and how unique is my sense of obligation towards you. It was you who made the Church of Scotland known to me, and as I know it and love it, it is inseparably interwoven with your personality and work. When I have to write a letter, to make a business statement, or to act as a chairman, my thoughts inevitably recur to you as the great model. . . . There has also been a lesson in conscientiousness given in the many hours of drudgery that must have been spent by you over the details of "Canonicity"—and that work of a kind not the most congenial to those whose minds are fruitful in ideas of their own.

The second letter is one of a correspondence that took place regarding Dr. Paterson's Opening Lecture in Edinburgh in 1903 :

. . . I think I can understand what you fear about the results of the newer Criticism. The really important aspect of the question is whither it is tending. My own position is that I find in the Bible a religion in which I believe, and I shall not give it up though I may be convinced that we were mistaken in some of our views as to origins and the historical basis of the faith. The doubt is what kind of religion will be extracted from the Bible when its trustworthiness has been shaken. Will it be any higher than Unitarian Christianity ? . . . For myself I can only say that I am not a Unitarian any more than I am a believer in plenary inspiration. In fact, I think Christ has become more to me since the

authority of the Bible as such became less. Certainly, since I ceased to think of the Scriptures as infallible, I have learned to lean more on God. And this I think is some compensation.

I have printed my inaugural Lecture, and will send you a copy. You will not be pleased with what I say on Authority; but I have been growingly convinced that the real authority has always been not the Bible, but the "Gospel" which man found in it.

One of his students, on being appointed a Professor in one of the Scottish Universities, received a most cordial letter of congratulation from Dr. Charteris, and thus acknowledged it:

Very many thanks for all your good wishes. It is most touching to me to read such warm words from my old teacher and friend, and while I cannot but discount your praises of me as words of affection rather than impartial judgment, I do love to have the affection of one whose work and life I so much admire. You gave life and interest to a somewhat lifeless Divinity Hall. You saved me from the danger of becoming cynical and indifferent, and I cannot reckon how much I owe you for it.

The Right Honourable J. A. Campbell, M.P., on October 27, 1888, wrote to Dr. Charteris very beautifully on "the grace of God":

I can imagine few greater trials to you and Mrs. Charteris than that you find yourself obliged to abstain from work of every kind for a time. It seems such a waste of opportunity to have the will to work, to see the work that is waiting for you, and not to be allowed to do it. And yet all this is God's ordering. John Newton says somewhere that the same grace is needed to bear the breaking of a favourite china plate and to bear the loss of a friend. Well, the grace of God is required to accept the prohibition of work as well as to accept work to do. And your "work" now is not to work, but to wait.

## CHAPTER IX

### PERSONAL QUALITIES

"WHAT manner of man was Dr. Charteris?" is a question often asked by Guild members, for a generation is growing up that knew him not. An attempt must be made in the final chapter of this book to portray "THE MAN" in his personal characteristics as he appeared to the most intimate of his friends. There will perhaps be no new light thrown upon him, but colours may shine out more clearly, especially in those aspects of his life which were seen only by the inner circle of his privileged friends. Already in these pages he has been set forth as a leader in the Church of singular insight, the forerunner in the present Union negotiations between the two great Presbyterian Churches of Scotland, the founder of the Christian Life and Work Committee and of the Guilds, the

inspiring force in the Church's modern Missions; but beyond all these, and through them all, he was a man of lovable nature, of extreme kindness of heart, of great courage through lifelong suffering—a simple, humble follower of the Christ he served so sweetly and so well.

The Rev. A. M. Maclean of Paisley Abbey has said of Dr. Charteris:

> No one could know him intimately without loving him. It was easy to forget the astute leader of men in the presence of so much simplicity, and gentleness, and courtesy, and unaffected goodness. The childlike nature, in which there was a strain of womanly tenderness, was seen to perfection in his own home, and few who knew him only as the Rupert of ecclesiastical debate could have suspected the sweetness, and modesty, and sympathy which were so characteristic of the real man, and which were sometimes so embarrassing to those who shared his confidence. . . . Behind the great career there lay a truly noble Christian character, wholly unselfish, imbued with the purest public spirit and lit up with a piety that drew its sustenance from those spiritual truths which have given the Scottish Church its peculiar place in Christendom.

Testimonies to his HELPFULNESS are almost endless, and a few extracts from letters written to him or received by his widow and

others after his death are given here as examples of many more.

The Master of Polwarth wrote regarding Dr. Charteris :

> His life, and example, and teaching have been to me, as to many others, an incentive to do all I can to take up and carry on the work he began in the Church.

Mr. Michael G. Thorburn of Glenormiston, who has done noble service for the Church in the Guild as well as in his native town and elsewhere, bears testimony to what Dr. Charteris did for him :

> I owe to him much of the inspiration of my life, and he has had an inspiring influence on my children. It was his starting of the Young Men's Guild which first brought me into touch with Church work and service. I met Dr. Charteris at the first Guild Conference, and my association with him in Guild work deepened my interest in spiritual things and in the great cause of the spread of Christ's Kingdom.

An Ex-Moderator of the Church expressed his feelings thus :

> How much of hope, and cheer, and interest he inspired, and how lovable was his personality ! . . . I have for a generation felt myself closer to him than to any other of the leaders of the Church, and the Church is not quite the same to me without him.

KINGSWOOD, PEEBLES.

He sought to be a friend especially to any young minister whom he could help. When he had heard a young minister preach he would speak to him or write to him privately, pointing out faults of manner, want of grip, erroneous statement of doctrine, etc., and would encourage him by dwelling on all that was good in service and sermon. These letters often came as a surprise to the young preachers, and such a reply as this is quite typical of many :

Had I dreamed you cared so much for my welfare as you do, I would have consulted you as I went along.

Many ministers prominent in the Church to-day owe much to his help and counsel.

He was great to us because he shed some light upon our way, or brought some warmth into our hearts. How could we fail to yield respect, even veneration, to one so conspicuously single-minded, sincere, and unselfish ? There was nothing of meanness or littleness about him. It is something to have known so magnanimous a soul.

His ALERTNESS OF MIND made him quick to recognise merit and appreciate men. Of one of his students, now by general consent recognised as the foremost theologian in

Scotland, then unknown, he said, "That is a man of transcendent ability." His judgment was widely trusted, as his advice was extensively asked. His letters show, what he never spoke of, how many Professors and Lecturers, newly appointed to their offices, consulted him as to their course of reading, the subjects they should treat of, and the line they should take in their lectures.

Wherever he saw even a feeble flame of life and interest, he sought to fan it to stronger and lasting fire, and often wrote letters of encouragement that seemed to the happy recipients almost extravagantly generous. When the writer of this little Memoir had written to him a short account of one of the Annual Conferences of the Guild, he received a delightful letter by return of post, a few sentences of which may be pardoned here :

Your beautiful and touching letter has moved me strangely. . . . I am now a very old boy myself, my threescore years and ten being nearly run, but I feel young again when one of my sons writes to cheer me as you did, and have often done. You have had from all accounts (and I have had many) a delightful Conference. The tone was very high, *Laus Deo*. I congratulate the Guild on having solved by its success many problems ; especially its achievement in Kalimpong as an achievement from

our side, above all as signally blessed. . . . May you have a good and happy time in your strenuous life. Many thanks for your kind thought, of which your kind letter was the outcome.

LADY BALFOUR OF BURLEIGH has most kindly contributed some reminiscences for this Memoir, and alike because of their own worth and the intimate friendship she enjoyed with Dr. and Mrs. Charteris, these will be read with great interest. Lady Balfour writes :

When any one asks you to describe the characteristics of a great man and the way in which they specially appealed to you, it seems to me like a question as difficult to answer as would be an enquiry concerning the way in which a sensation of being physically braced and strengthened is produced by a sojourn near the sea, or as to how the mind is enlarged and the senses rejoiced by sights and sounds of beauty ; the personality of Dr. Charteris was so great, and his talents and powers were so varied, that his influence has been felt by a strangely varied multitude. When I try to define to myself what were the attributes in Dr. Charteris that made his friendship, through the many years in which it was my great privilege to enjoy it, of such inestimable value, it seems to me that the first was his almost unique quickness in understanding ; the next was his power of putting himself in the

place of another, and of being able, in consequence, to give the right kind of sympathy. Dr. Charteris was one of those whose whole being seemed to vibrate with life. His energy of brain and his powers of work were colossal. Everything to him was full of interest—nothing was dull or common.

I shall mention but a few personal recollections. It is characteristic of Dr. Charteris that my earliest recollection of him is as he looked when, on his first visit to us, he performed some quite ordinary act of courtesy. The peculiarity that struck me was the simplicity and gracefulness with which he did the simplest thing. This same trait applies to his conversation and to his correspondence. During the long years of our friendship I was fortunate enough to receive many letters from him. One of them was timed to reach me on the day of my wedding. Others came on occasions of sorrow and mourning, bringing comfort and help, and having the special quality of directness and unconventionality, whilst, to an unusual degree, they bore the personality of the writer. Many talks with him do I remember, and on looking back on them, I realise the fact that whatever was interesting him at the minute was dismissed and his whole mind was concentrated on the subject of his companion's thoughts. In this he showed a real greatness of mind, for how many and how absorbing were the matters which occupied that fertile brain no one can tell. During many years of Dr. Charteris' life his physical disability was

great and his work for others must often have taxed his strength. The tasks "in hours of insight willed" were often in weakness "and in hours of gloom" ultimately fulfilled.

Very many years ago at a gathering on a festive occasion of a large number of young women and their parents Dr. Charteris gave an address. Of this no good report remains, but the closing words, so far as their meaning goes, remain with me, and if I may be allowed to do so I will hand them on as a message from the founder of the Guilds of the Church of Scotland: "A ladder is a source of danger if it is laid along the ground and is not set up. Your association is a ladder; be careful that you keep the ladder upright."

He was a PERSUASIVE SPEAKER, not an orator of the "appeal to the gallery" order, but one who made his appeal equally to heart, conscience, reason, justice, and generosity, thus carrying both the heart and the intellect of his hearers with him, and rousing them to see and to do.

His LIBERALITY, both to the Church and to the poor, was on a large scale. From his pocket-book it appears that whilst he regularly set aside a tenth of his income "for Church and Charity," he in reality gave far more. To the poor he was kind and charitable. He spent as little as possible

upon himself that he might have the more to give for the furtherance of Christ's work. And yet in his pocket-book for 1896 at the end of the summaries of charities, etc., he adds: "I thought it was much more. Alas, I am so apt to exaggerate my giving."

It has been said that one of Robert Browning's priceless qualities for his age was that he ALWAYS MADE EFFORT SEEM WORTH WHILE, and the same was wonderfully true of Dr. Charteris. Many a one who came into his presence wearied and restless, tried by doubts and criticisms, went away feeling that spite of a thousand doubts and difficulties, the humblest effort heavenwards was worth while. Not only as a teacher, but also because of his personal goodness and wise counsel, he had a power of imparting encouragement, stimulus, and help, to which many bear witness.

"We never have any enthusiasm," wrote one of his correspondents, "except when we absorb a little from you." A well-known authoress, daughter of a Scottish manse, writes:

> Beyond the influence of home there are just one or two people who distinctly touch our lives. Dr. Charteris was the first of the very few who have thus laid a hand from which virtue flowed

out upon me. It was the one distinctive touch of the kind which fell upon my girlhood for highest good, and therefore one which can never be forgotten. Nor was it alone the power of his spoken words but the more utter conviction that these were countersigned by his own life, and that he lived what he taught and acted what he believed.

To meet him was to be truly helped: to converse with him was to be strengthened: to pray with him was to have Heaven opened. There are some rare spirits born for the thoughtful service of loving their neighbours. Instinctively they seem to understand the experience of pain in others, and from the heart there flows always a tenderness which is full of healing.

Lady Balfour of Burleigh wrote to him:

It ought to be some cheer in times of your overwork and sadness to know to what a great number of sorrowful people you have (often perhaps without your knowing the fact) brought comfort and a vision of something beyond and out of themselves. . . . Thank you for your kind and helpful words to me.

His SYMPATHY, no doubt, was born out of the pain and suffering he had to endure. He had to battle with lifelong ill-health, and often by the very power of will he mastered bodily infirmity and compelled

himself to go through with his appointed task. He thereby gained an insight into what others had to suffer, and his sympathy, as a ministry of love, was never weakness or softness; it was strength, but strength enriched by divine gentleness.

Whilst he had conspicuous ability, he also TOILED EXCEEDINGLY, often beyond the limits of his strength. When in health he frequently rose at 4 A.M. and had done a good day's work before many others were awake. As an indication of his tireless labours, it may be mentioned that for many years he wrote on an average twenty-four letters daily in the furtherance of Church work. That he at times felt that he was overworking may be gathered from a letter of December 14, 1876, to his mother:

> Yes, I was forty-one yesterday; and I have not done much good in these past years. I might have done more if I had tried to do less; but I have always overworked, and consequently had to pull up and rest from everything for a long while. Except for the five years I was in New Abbey I have not since I was thirteen worked more than three years at a time without being laid aside. I am now inclined to take things easier; to do my own work cannily and nobody else's work at all. I have been quite happy and I thank God for it.

He had a constant and unswerving COURAGE, rooted deep down in his nature in a happy faith in God. As was finely said recently of another Scot: "The enemy might rage furiously, faint-hearted friends might quail and slip away, and the skies of fortune might wear their worst frown, but he confronted it all with a calm unwavering confidence that never failed," and when he had deliberately chosen and taken up a position he was immovable. It was not that he was wholly fearless. He recognised the danger of failure or defeat in his several enterprises, and feared it, not for his own but for the work's sake, yet courage prevailed and surmounted fear. It was this courage that gave him full control of his many gifts in Assembly debates and elsewhere, and made him quick to seize a favourable opportunity. He was never guilty of the reckless dash of panic. His courage was the quiet advance of reason stepping over the fears he had conquered. It was combined with a strong faith in God that in the end right would win, and that what was worthy would ultimately gain the support of the people and the Church.

He met and overcame each difficulty as it arose, for he well knew that the harvest

of to-day is the seed of to-morrow. Dr. Dale of Birmingham was accustomed to divide men into two classes—those who "gripped" life and those who "nipped" life: Dr. Charteris was surely one of the "grippers," and made life yield strength and sweetness to him.

The Rev. Dr. Bruce of Banff supplies the following reminiscence:

> I saw him with practically the whole Life and Work Committee opposed to his proposal of a new departure involving large expenditure of money. Coming out from the meeting he took me by the arm and said, "To-day it was nearly *Ego Athanasius contra Mundum*, but I have faith enough to believe that the money will come. Let us pray about it." Many a letter was written by him and his wife to wealthy friends, and before next meeting the money was assured and the new line of work entered on, with the hearty sanction of the whole Committee.

There was some cause for the confidence of one of his correspondents who had submitted to him a plan for Foreign Mission Advance, and concluded, "You may see insurmountable difficulties in my plans, but please surmount them."

He had occasionally to suffer the lot of

great leaders—to find his well-thought-out plans opposed, and even his motives impugned—but he was not easily daunted. His determination is well expressed in the Arab proverb : " The dog barks, the caravan moves on." In spite of carping criticism he moved on and carried his projects to maturity. There was a buoyancy about him that was infectious, and when a friend was dispirited or downcast, a talk with Dr. Charteris would send him away, if not satisfied, at least determined to persevere and keep his face towards the light. No doubt he was acutely sensitive and felt rebuffs keenly, but he had something of the spirit of the martyrs in him, and when persuaded that a policy or course of action was right would fight for it and suffer for it to the last breath.

" There is a big fight before us," he wrote on one occasion to Dr. M'Murtrie, " in which we must take a stand for religion that is spiritual but not mystical, that has honoured officers who are not priests, and that understands St. John vi. of truths that are symbolised, not materialised in sacraments " : and he stood firm.

The manful way in which he FACED ILL-HEALTH and other adverse forces in life often extorted praise from those who knew

how hard his battle was. "I have strong faith in your powers of resuscitation," wrote Dr. Taylor Innes, on the occasion of one of Dr. Charteris' failures in health. "I told the University Court that *nec tamen consumebatur* had been your motto as long as I had known you." When his medical adviser in Scotland became aware that Dr. Charteris was suffering from an illness that he considered mortal, he persuaded the sufferer to consult a London Specialist. The great Specialist's verdict was given in rather forcible terms, and Dr. Charteris was advised to return home and spend the two or three months that remained to him of life in putting his affairs in order. He received this sentence of death with courage and resignation, and his quiet resolute bearing at that time deeply impressed his friends with his profound faith in the Unseen. Lady Balfour of Burleigh, who saw him immediately after the interview with the doctor, recalls the appearance of Dr. Charteris at that trying moment.

His face was very pale, and his expression grave, but of sadness or of complaint was there no trace. His one thought was of his wife and of what would be the effect on her of the news which he had just received. His manly courage

and his chivalrous bearing were never more apparent than at this crisis in his life.

As it turned out, the Specialist was mistaken, and Dr. M'Intyre of Glasgow successfully experimented with the X-rays and gave Dr. Charteris five years more of life, years which were warmly devoted to the furtherance of the Church's work at home and abroad.

His LOVE FOR THE CHURCH was as wise as it was strong, and for nearly fifty years he did magnificent service for the Church of his fathers. He saw wherein she was lacking, but he refused to believe that her defects could not be removed. He had a marvellous power of seeing what things ought to be done, and what were worth contending for until they were done, as well as of devising plans that in the long run brought success. His industry in behalf of the great causes which were dear to him was incessant, and scarcely suffered any diminution at times when he was prostrated with severe and continuous pain.

As the Very Rev. Dr. Robertson of Whittingehame has said, Dr. Charteris was not what is called a High Churchman ; but his interest extended beyond the salvation of the individual to the Church as a Divine

Institution. He recognised the fellowship of the Church as a great means of grace, holding constantly before his mind the ideal which Paul gave of the Church as the body of Christ. He longed to see every gift in the Church used, as well as every member blessed in the conscious service of the great Head. With his passionate love for his Church there went a burning zeal for the advancement of the Kingdom of God. Of the long list of those who in modern times have borne the heat and burden of the day in her service, there are few indeed who deserve so well of the Church of Scotland as he. His work for the cause of Christ at home and abroad will follow him through years to come, and he will live in the lives of many who may yet be spared to carry forward the work he so dearly loved. The passing years will more and more declare how much the revival, reconstruction, and regeneration of the Church of Scotland in the latter half of the nineteenth century owe to his guidance, inspiration, and influence, direct and indirect. Dr. Cameron Lees declared that in the history of the Church since the Reformation there has been no one who has done more real, fine, and visible work for the Church—"there is no doubt

about it; it was Charteris who saved the Church." The title given to his abridgment (in the form of a Guild Library volume) of his *Life of Professor Robertson* is a most fitting description of himself,—"A Faithful Churchman."

His PIETY was of the most sincere, therefore of the most natural kind. It might be said of him that God was the great Companion of his days. When he spoke of spiritual things one felt that he had been in touch with God, and had seen the spiritual world with his own eyes. His strong evangelical principles were the stay of his soul, and the deepest secret of his strength. The strongest impulse of his life came from the sense he had of God's redeeming grace experienced by himself, and Christ's sacrifice as the redemption of mankind.

"Never did he seem to me," writes Rev. Dr. Bruce of Banff, "so completely and effectively himself as when expounding to a 'stairhead' meeting of poor people the gospel of the grace of God. It was done with such winsomeness and fitness to their needs as to charm us all. He told me that on such occasions he wanted to be just the telegraph wire along which God might speak His will to these people, and that he prayed that nothing of self on his part might break the current. In that work his effort

always seemed to be to obey the great primal law of single-heartedness."

The Very Rev. Dr. Mitford Mitchell, preaching at the Dedication of the Charteris Memorial Church, in the course of his sermon said of Dr. Charteris :

> The secret of his success lay mainly in his strong faith, faith in the Divine grace, power, promise—faith in man being ready to respond to the appeal of Christ ; and in his undaunted perseverance—ever hoping against hope, ever compelling others by his charm of personality, and by his intensity of zeal, to help on the cause for which he pled. . . . You felt that the secret spring of that life was love and loyalty to his Lord and Master—that is, was a life lived in the power of the Unseen, under the constraining love of Christ.

An extract from his diary, January 1, 1855, shows how even in early life he was possessed of an unusual humility and desire after better things :

> I am another year older, but alas, not better. O God grant me Thy grace in more abundant measure that the year now begun may be spent as its predecessors were not, but should have been. Grace I need—Oh, that I may obtain it.

What a beautiful touch that was with which he closed a letter to his mother :

Dear Mother, I pray for you always, but I need your prayers more than you need mine.

Because he was pious he hated all cant, and one remembers the emphatic approval with which he heard of the rebuff a douce old Scots wife had given some Gospel fanatics. Those fanatics, who professed to speak with "tongues," and had indulged in excesses hard to reconcile with Gospel truths, had at first attracted and ultimately repelled an earnest Church worker called Jeannie. She ceased to attend their meetings, much to the distress of the fiery ones, who at last sent a deputation to reason with her. They arrived at the cottage and performed some extraordinary antics at the gate, until Jeannie's mother appeared and asked what they wanted. They said they were distressed at Jeannie's departure from their meetings, and that the Lord had sent them with a message to her. "A'weel," was the douce lady's chilling comment, "it's a pity the Lord didna also tell ye that Jeannie's nae at hame," and slammed the door in their faces.

He was fertile in ideas; picturesque, and at the same time practical; noble, and disinterested; and was gifted with a fine IMAGINATION. Many persons, the slaves of custom

and tradition, can never picture future possibilities as existent, but Dr. Charteris had always a most definite conception of the ends he sought, and seemed often to live in the realised picture. This power of imagination brought stimulus and inspiration, which were most effective antidotes to discouragement and indecision, and led to great quickening of desire. Yet in all his public work there was a true union of the ideal and the practical. He planned each step with infinite patience until the grand staircase leading from vision to result was firmly built and finally complete.

"I have heard it said," writes Mr. W. H. Mill, "that Dr. Charteris did not like opposition. Of frivolous or uninformed opposition that may be true, but not where it was in the interest of the work and considerately stated. It was with some trepidation as well as reluctance I found myself compelled to oppose Dr. Charteris in the Guild Committee, on his motion for Biennial Conferences of the Young Men's Guild. I took the lead against his motion and he was defeated. My fears were groundless. He came to me at the close of the meeting, and, while expressing indignation at the language of a member of Committee who had spoken against his proposal, said he thought I had made out a case for continuing Annual Conferences."

He attracted men of all shades of opinion

to his side and support, and his relations with them were happy. He certainly was impatient of men of undecided mind, who were found unreliable—and he had a singular gift of shrewd and penetrating observation of men. His fellow-workers, however, knew that he was loyal, generous, and appreciative, and that he acted in accord with his dictum —"If you see anything worthy of praise, speak of it." The good relations he maintained with the Rev. Dr. William Robertson, his successor as Convener of the Christian Life and Work Committee, may be gathered from a sentence in one of Dr. Robertson's letters to him: "Whatever difference of opinion as to methods we may have, we are always heartily one in spirit and aim, and we both know it." And on the day he died, Dr. Charteris wrote to a friend who was troubled about some questions that were to come before the Christian Life and Work Committee, that "it will be all right, for Dr. Robertson is a clear-headed administrator."

The Rev. J. A. M'Clymont, D.D., Aberdeen, has sent the following warm appreciation of Dr. Charteris:

As an old student of Professor Charteris, who had the privilege of being associated with him

for many years in the Committee on Christian Life and Work and the Foreign Mission Committee, and having acted as joint-editor with him of the Guild Text-books, I have a vivid recollection of many eminent qualities which combined to make him the great power which we all recognise him to have been in the Church of Scotland. First of all, there was his intense earnestness of character, with the attendant virtues of patience and perseverance in every good work, which had its root partly in his faith in the Divine purposes, partly in his own benevolent nature, which made him lay to heart every form of sin and misery in the world, and constrained him to do everything in his power to alleviate the condition of his suffering fellow-men at home or abroad. Then again there was his gentle, winning, sympathetic way, which drew to him many of the best and most helpful people with whom he came in contact; his quick perception, and his knowledge of human nature, which enabled him to see what a person was capable of and how to draw out what was best in him; his uncommon humility, which made him ready to listen to the suggestions and counsel of all who were in sympathy with his aims, however inferior to himself in ability or position; and his generous and ungrudging recognition of the services rendered by others in any good work with which he was connected. When to all this we add the intellectual power with which the subject of your Memoir was so richly endowed, we can be at no loss to under-

stand how he succeeded in enlisting, and stimulating, and guiding so many Christian workers in various fields of beneficence, and was the means of creating and fostering so many valuable agencies, with which his name will always be associated in the history of the Scottish Church.

He had the FAITH OF THE OPTIMIST and never believed that "the greatest pessimist is the truest prophet." "I have lived long enough," he said, "to see that all God's dealings towards me have been for the very best." Another of his sayings was: "The present age is social and socialistic, and ignores the individual standpoint. But the pendulum will swing back again. It was never the age but the individual that discovered a new truth. The age would not accept Socrates' teaching, and gave him only the hemlock cup. Nearly all the best movements in the Church have rested on one man."

In the following words he struck a note of warning to his students: "Seek to vitalise the Church — not to galvanise her." One of those students, Rev. James Bonallo of Auldearn, writes:

His spirit of optimism and his readiness to speak words of encouragement to young fellows

who were trying to help him always appealed to me strongly. His idea of making the Church more a practical power for the social welfare as well as for the spiritual uplifting of man, captivated me and made me feel he deserved all the help we could give him.

He always looked upon the bright side of things and could see through the darkness to the dawn. Even when sickness and sorrow invaded his home, and increasing bodily weakness became a sore burden, his cheerfulness and serenity were imperturbable. There is a cheerfulness that comes from ignorance, a serenity that is born of dulness of heart and mind, but Dr. Charteris could be cheerful in the presence of recognised darkness.

For many years he was accustomed to enter jottings in the form of a diary in his pocket-book. After giving a summary of the events of the year in his book for 1882, he adds a note :

> But what a record of mercy from God, of sin against Him, of forbearance, and love, and goodness. I wonder if I have learnt anything aright but the dreadful depths of my sinfulness. I say the fifty-first psalm every morning as the only words that tell my state.

Towards the end of April 1876 he went to

Aix-les-Bains, and remained there for six weeks seeking relief from the tortures of rheumatism. On May 20 he makes this entry in his pocket-book :

All this week I have been better than for long, and I would fain be thankful. But with the returning health come back many worse things, old sins that were scotched, not killed, and I fear greatly I need more affliction. How lightly it has been laid on me—God forgive me and make me more thankful.

A few days later, after a relapse, he writes :

O God, give me grace and strength to bear patiently this disappointment. It is not so heavy nor so sore as many constantly bear, and all through life. Why should I be so nervous and murmur ?

Through all his success in life he was remarkable for his HUMILITY. The prizes of life were not unknown to him, but they left him unspoiled to the end. His worst enemy could not call him self-assertive or opinionative : he was always " true to nature," for he was one of Nature's gentlemen. He had a rare affectionate nature : he loved much, and it is little wonder that he was much loved in return.

" In all his letters," says Mr. W. H. Mill, who

in recent years shared Dr. Charteris' full confidence, " one outstanding feature was his own modesty and self-effacement. If he sketched a plan or suggested a course, he was *anxious* to know if it was right. The distinctive feature of his letters was their friendliness—he wrote as to a chum. You were always an honoured fellow-worker. There was nothing of the ecclesiastic, or professor, or leader. This is wherein he was so attractive. He assumed that you were as deeply interested as himself, and if you had not been, a conversation with him made you so."

Lord Polwarth, after a warm appreciation of Dr. Charteris' work, continues :

His personality, however, was greater than all his works. His ability was great, his knowledge versatile, but his lovable, generous, kindly disposition shining forth through a gentle humble spirit gave him a sacred influence, and won many a victory, leaving never a foe but a friend, which made him the power he was. And withal there never was a more humble nature. The most notable characteristic of his life was his modesty, his humility. He, like the mighty Moses, was the meekest of men. It was this that made him so beloved, and disarmed hostility.

When one met him after years of absence, he took up the FRIENDSHIP at the point where it had been left off. His greeting was

filled with the same kindness that had marked his last parting, and one felt the same sort of charm as when, catching the fragrance of a flower, one is transported in thought to other happy days. The intervening years disappeared and the past lived again.

In the offices of friendship, as in the advocacy of causes, he could be relied on in the hour of need. On the other hand, his gifts gained him devoted and earnest assistance in his work, often necessary on account of his precarious health, and brought him financial aid for the enterprises which he started, in many cases making possible projects which seemed to others hopeless. He had a wonderful power of carrying others along with him, so that every one worked towards the same end in perfect accord, with goodwill and energy.

His face was an index of his character, and as Dante described Beatrice in the *Paradiso*—

> She smiled so joyously
> That God seemed in her countenance to rejoice,

so we loved to think of him we called our leader. His was a beautiful life, delicate and dignified, that of a true man of God, though in no way sanctimonious. In his

presence, one felt the truth of all that was beautiful in the mystics' definition of prayer—"the flight of the solitary soul to the only Christ."

The LAST CALL sounded suddenly for him. On April 24, 1908, sitting in his chair after a forenoon's letter-writing, he raised his hand to his head, with a cry to Mrs. Charteris, "Oh, Katie, my head," and in a moment his spirit was with Him who gave it.

Four days later Dr. Charteris was laid to rest in Wamphray Churchyard, a peaceful, romantic spot, near by the old school-house, the place of his birth. So this man, one of God's greatest gifts to the Church of Scotland in modern times, passed to his rest, full of labours and honour.

He had kept
The whiteness of his soul, and thus men o'er him wept.

THE END

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